BIRTH CENTENARY CELEBRATIONS

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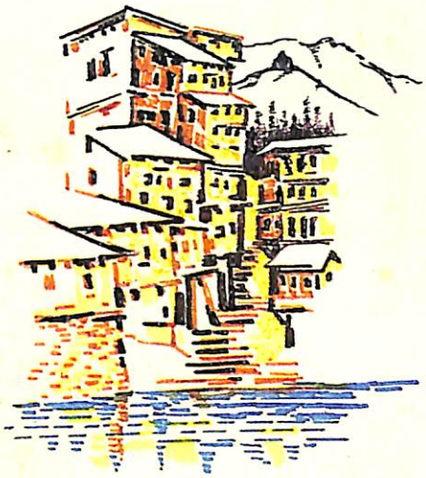
SPECIAL NO. II



OFFICE OF THE MAYOR
CITY OF JERSEY CITY
NEW JERSEY

BRET SCHUNDLER — MAYOR

Proclamation

WHEREAS, on July 26, 1997, the Indian-American community of Jersey City is celebrating the glorious 100th Anniversary of the birth of Jagadguru Bhagawaan Gopinathji, one of the most eminent saints who ever graced India and the world; and

WHEREAS, Kashmir has produced a galaxy of saints and sages from times immemorial. But few among the contemporaries have left as indelible an impression on the minds of the people as Bhagawaan Gopinathji. He never moved out of Kashmir, and covered himself with humble anonymity; and

WHEREAS, having attained the heights of spirituality, Bhagawaan Gopinathji's life was a curious blend of Jnana (knowledge), Bhakti (devotion), and Karma (action); and

WHEREAS, Bhagawaan Gopinathji had exhibited an altruistic approach in teaching others to understand that suffering is inseparable from existence but that inward extinction of the self and of the senses culminates in a state of illumination beyond both suffering and existence.

NOW, THEREFORE, BE IT RESOLVED, THAT I, BRET SCHUNDLER, MAYOR of the City of Jersey City, do hereby proclaim July 26, 1997 as

JAGADGURU BHAGAWAAN GOPINATHJI DAY

in Jersey City and urge all our residents to celebrate this day with respect and enthusiasm.

IN WITNESS WHEREOF, I have set my hand and caused the Seal of the Office of the Mayor to be affixed this 26th day of July in the Year of Our Lord, Nineteen Hundred and Ninety-Seven.

BRET SCHUNDLER
MAYOR

*भगवान गोपीनाथ जी के प्रति श्रद्धांजलि

— राष्ट्रकवि स्वर्गीय श्री सुमित्रानन्दन पन्त

ज्योति भूमि जय भारत देश।
ज्योति चरण धर विचरे प्रभुवर,
जहाँ विधि धर वेश।

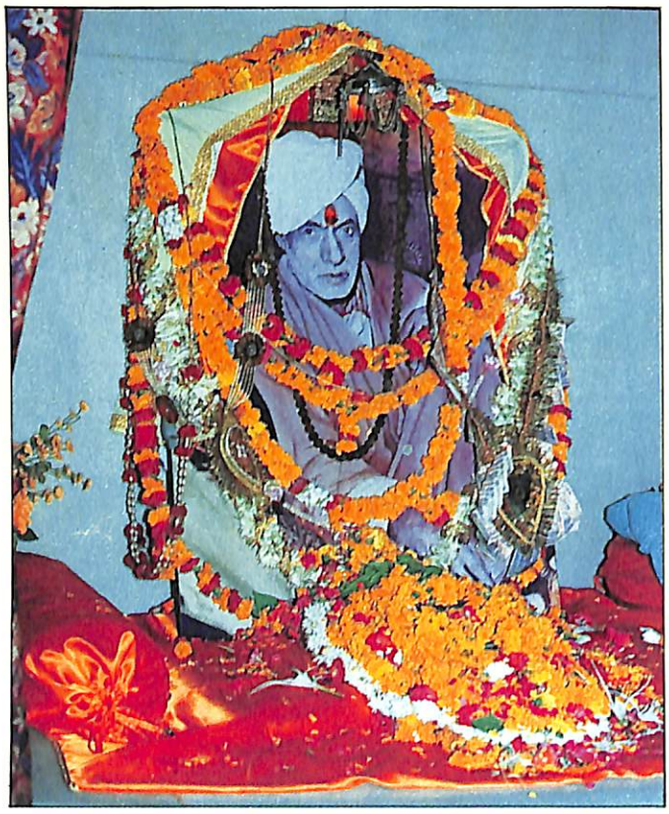
समाधिस्थ सौन्दर्य हिमालय,
शुभ्र शन्तिमय, आत्म–तेज–मय,
गंगा यमुना जल ज्योतिर्मय,
हंसता जहाँ अशेष।

लोटे यहाँ धूलि पर ईश्वर,
राम, कृष्ण, गौतम का तन धर,
आए गोपीनाथ महात्मा,
लाए प्रभु सन्देश।

श्रद्धांजलि अर्पित करता मन,
मंगलयमय हो दिव्य आगमन,
पावन करे धरा को उनके,
पद रज कण, हर क्लेश।
ज्योति भूमि जय भारत देश।

*यह रचना राष्ट्रकवि की अन्तिम कविताओं में से है। इसे उन्होंने २७ नवम्बर, १९७६ को प्रयाग में भगवान श्री गोपीनाथ जी सत्संग मंडल के उद्घाटन समारोह में स्वयं पढ़ी थी। – स०

BHAGAVAAN GOPINATHJI TRUST
Pamposh Enclave, New Delhi -110 048 (India)



On 6th July, 1998, the hundredth birth anniversary of Bhagavaan Ji (according to the lunar calander) Celebrated in the Ashram Premises at Pamposh Enclave, Greater Kailash Part one, New Delhi.

The Union Minister of Communication, Information & Broadcasting Mrs. Sushma Swaraj releasing a commemorative postal Stamp at FICCI Auditorium, New Delhi on 3.7.1998, the hundredth birth anniversary of Bhagavaan Ji according to the Solar Calender.

Lighting of Lamp.

Price : Rs. 20.00

patrika

BHAGAVAAN GOPINATHJI TRUST

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Contents

Editorial

1.	'SMARPAN'	---	Iqbal Nath Bakshi	7
2.	Bhagavaan Gopinath Ji and God Intoxication	---	Hira Lal Ganjoo	10
3.	Bhagavaan Gopinath Ji, A Universal Teacher	---	Lt. Col. R.K. Langer	15
4.	Unchanging - A Personal View	---	Philip Simpfendorfer	17
5.	Soliloquies and Bhagavaan Gopinathji	---	Triloki Nath Dhar	18
6.	Bhagavaan Gopinath and Shakti Cult in Kashmir	---	S.L. Shali	20
7.	I too Got Belssings from Bhagavaanji	---	R.L. Bangroo	24
8.	Poetry of the Sacred			25
9.	The Divine Science, A Gift from the East to the West	---	A.K. Parimoo	29
10.	The Steadfast and the Loved One	---	T.N. Dhar 'Kundan'	32
11.	Razdan Sahib's Puranic Picture Gallery	---	Prof. Kanhya Lal Moza	34

12. Glimpses of Tirathraj Lok Bhavan	---	Write-up from Shri Pushkara Swami Seva Ashram	37
13. Meditation	---	Ashok K. Kotha	40
14. Swami Shiva Nand of Umanagari, Utersoo	---	O. N. Bhat Kuthari	43
15. How the Light Remained Kindled in Dark Days Even	---	Sanjay Nehru	45
16. Bhagavaan Gopinathji Birth Centenary Seminar : A Report	---	A.N. Dhar	47
17. Reflections on attending the Seminar "Our Spiritual Heritage"	---	Susan Walters	49
18. My Reading of *Reminiscences of Swami Vivekananda*	---	Prof. S.L. Pandit	50
19. A Review of *Jagad Guru Bhagavaan Gopinath Ji* by Shankar Nath Fotedar	---	Susan Walters	54
20. A Brief History of Bhagavaan Gopinathji Trust and its Constitution	---	Pran Nath Kaul	57
21. Bhagavaan Gopinath Ji Ashrams	---	B.N. Fotedar	60
22. Release of Postal Stamp on Bhagavaan Gopinathji	---	Sohan Krishan Khurdi	64
23. Welcome Address	---	Pran Nath Kaul	65
24. Presidential Address	---	Pushker Nath Kaul	66
25. Vote of Thanks	---	M.L. Pandit	68
26. Kashmiri Saint Honoured	---	Manohar Trakru	69
27. Bhagavaan Gopinathji Birth Centenary Celebration (Events ending July, 1998)	---	M.K. Tikoo	70
28. Readers' Response			76

हिन्दी भाग

कर्मण्येवाधिकारस्ते (सम्पादकीय)

१. भगवान् गोपीनाथ जी के प्रति भाव पुष्पाञ्जलि	---	डॉ॰ कौशल्या वल्ली	79
२. मास्टर ज़िन्दुँकौल की काव्य प्रतिभा	---	प्रो॰ भूषणलाल कौल	80
३. (क) एक विनय	---	पृथ्वीनाथ 'मधुप'	84
(ख) भगवान श्री गोपीनाथ	---	धम्मप्रिय बी॰ एस॰ सहवाल	84

४.	श्री भगवान और गुरु की पहचान	---	सुरेन्द्र भारती	85
५.	भगवान गोपीनाथ एवं गौतम बुद्ध एक आधारभूत साम्य कश्मीर की मिट्टी और उर्वरा शक्ति	---	धम्मप्रिय बी. एस. सहवाल, अजमेर	90
६.	'क्या अमर मरता है ?'	---	अवतार कृष्ण राज़दान	94
७.	मुझे नहीं मालूम	---	कुमारी "अम्बिका" कौल	99
८.	भगवान् गोपीनाथ	---	प्रो. कृष्णलाल भल्ला	100

कशमीरी भाग

	बबुँ सुँन्ज़ दया (सम्पादकीय)			
१.	काऽशुर पऽरिव तुँ लीखि ये'मि आयि			102
२.	"ग्वरुँ वदँना"	---	संयोजक	103
३.	सत्ग्वरुँ प्रसाद	---	जानकी नाथ कौल 'कमल'	104
४.	कर दया सत्ग्वरुँ	---	जानकी नाथ कौल 'कमल'	105
५.	ग्वरुँ दया	---	ओंकार च्रंगू	106
६.	गोपी नाथस जयजयकार	---	पीताम्बरनाथ धर "फानी काश्मीरी"	107
७.	"सत्ग्वरुँ हावतम गटि मंजुँ गाश"	---	निरंजन नाथ "सुमन"	109
८.	ही ग्वरुँ दीवुँ !	---	काशी नाथ 'बागवान'	110
९.	ज़ारुँ पारुँ	---	प्रो० ए० एन० धर "अमर"	111
१०.	"यितुँ अशिवानि छलुँहय पाद"	---	पृथ्वीनाथ कौल "सायिल"	112
११.	"शोलि ड्यकुँ लोन अनुग्रे'हऽ चाने"	---	नरायण कौल "यार बाश"	113
१२.	"भगवान गूपीनाथुँ चे'य डण्डवत प्रणाम"	---	टी० एन० गंजू "विश्वास"	114
१३.	"बुँ क्याह वंदय चे' छो'रुय पान"	---	बदरी नाथ"अभिलाश"	115
१४.	"वुछुम अज़ मे' खोबानुँ"	---	बिमला रैणा	116
१६.	बबुँ भगवान–	---	डा॰ रोशन लाल सराफ़ 'रोशन'	117
१७.	"तार दियि भवुँसरुँ पानुँ भगवान"	---	साथी पुष्करवली "पोशिमो'त"	118

१८. (क) ग्वरुँ आराधना	---	ओंकार च्रंगू	119
(ख) "ॐ नमो भगवते गूपीनाथाय''	---	ब्रज नाथ 'बेताब'	119
१९. जय ग्वरुँ दीवुँ !	---	पुष्कर नाथ कौल "पोशिमो'त"	120
२०. बबुँ सानि कर कांह पाय!	---	प्यारे हताश	121
२१. "ज़गत़ग्वरुँ गुपुँ बबुँ करतम कल्याण"	---	रविन्द्र कौल "रवीन्द्र"	122
२२. (क) ग्यान दिनि आव भगवान	---	जया सिबु रैना	123
(ख) सथ ग्वर	---	बिमला रैणा	124

TO OUR READERS

We are grateful to all the authors who helped us in bringing out this special issue and the previous one through their valuable articles. We shall be beholden to them and other writers, to send their write-ups in English, Hindi and Kashmiri by the end of November, 1998 to enable us to bring out the next issue early next year. The articles should be neatly typed on paper of good quality, leaving margin on either side and proper space between lines. They should be mailed to Prof. A. N. Dhar, Chief Editor (504, New Plots, Sarwal Morh, Jammu -180 005).

Editorial

The year-long celebration of Bhagavaanji's birth centenary has been a global event - which is an indication of the stature he has attained as a Jagad Guru. This has come about in spite of the fact that he never preached any dogma or doctrine of his own nor ever stayed away from the place of his birth- the valley of Kashmir. It was as a result of his intense and sustained *sadhana*, marked by *tapas* which consisted in his periodic fasting and remaining wholly indrawn for long spells, that devotees felt specially attracted towards him, perceiving his uniqueness and eminence as a saint. Though he talked only in whispers and monosyllables, his nearly inarticulate soliloquies served him as the most effective means of inter-communication with his *bhaktas*, whose number swelled with the passage of time. By the time he attained his *Mahasamadhi* (in 1968), he had become their beloved "Bhagavaanji", who they looked upon as their *taaranhaar* (deliverer from *sansara*). The impact he made, gently and imperceptibly, on the well-knit group of his close devotees, that later formed themselves into the present Trust, was colossal and extra-ordinary —a fact that has become very patent through the events and activities held in this country and in several countries abroad during the course of the hundredth year of his birth (29 years after he left his mortal coil). For the success of the various centenary programmes, however, the devotees should feel beholden to Bhagavaanji himself, whose "divine presence" impelled their thoughts and actions while engaged in commemorating him as Bab Bhagavaan.

In the *Gita*, which is one of our great scriptural texts, Shri Krishna has illuminated for truth- seekers the threefold path of *Jnana* (knowledge), *Karma* (action) and *Bhakti* (devotion). As we gather from Shri S.N. Fotedar's biography of Bhagavaanji, he considered two Sanskrit texts, among others, highly valuable— the *Guru Gita* and *Shrimad Bhagavad Gita*. He regulary recited verses from the former text (which indicates the importance he attached to the role of the Guru in spirituality). However, when questioned by someone as to who his Guru was, the Bhagavaan, without directly answering the main question, is reported to have replied that a sloka of the Gita could serve an earnest seeker as the Guru. Here Bhagavaanji hinted at the infallibility of self-quest and self-introspection as the means of God-realization— what Raman Maharshi too laid the utmost emphasis upon through his insistence on seeking an answer to the question "who am I ?" This shows that Bhagavaanji was equally aware of the significance and superiority of the path of knowledge. In another context, he is said to have extolled worship of the Formless Divine and described image-worship as less strenuous (correspondingly suiting the lower type of aspirants). Yet the Bhagavaan, all through, performed the sacrificial rite, *homa*, and remained absorbed in making *aahutis* (oblations) into the *dhooni* in front of him. He would give *prasad* to

the devotees who visited him and also put the tilak (vermillion or saffron mark) on their foreheads. To some devotees he gave *bhasm* (ash from the *dhooni*) which they used as a cure for or safeguard against diseases and evils of all kinds. A true *sanyasin* at heart, he not only performed *homa* as a daily ritual, but also spent some of his evenings (sometime even the night) in participating in *kirtan* and listening to *bhajans* and *sufiana* music—as if in line with Chaitanya Mahaprabhu.

As is the mark of a saint of the highest order, Bhagavaanji was an embodiment of selfless love, full of compassion and concern for the needy and suffering. Having modelled his life on the life-pattern of the great Indian rishis of yore, he eschewed the "प्रेय" (what only pleases the senses) and steadfastly pursued the "श्रेय" (what is beneficent). This became specially evident to the thoughtful among his devotees who visited him regulary and observed his habits as a saint. How intriguing it is that while he prized the celibacy of the devotees that chose to remain single, he was no less considerate to those who had big families to support, who would approach him for divine help when faced with this or that household problem. No surprise that today he has a large family of devotees across the globe to whose lips the name "Bhagavaanji" comes spontaneously. Multifaceted as his personality has been, it is befitting that he is globally adored.

The birth centenary of the Bhagavaan has passed off so well as an extra-ordinary event. What now remains for us to do, as his devotees, is to keep the memory of the event alive in our minds and to reflect thoughtfully on the significance of his *Ishwar-leela* (divine sport). We have got to be discriminative and wide awake mentally and cultivate in ourselves the habit of introspection. The enthusiasm generated by the year-long celebration should not be allowed to ebb away but should be sustained as *steady* devotion. Intellectual pursuits like the seminar and centenary discourses held during the year, that aimed at the dissemination of noble ideas and seminal spiritual concepts, the collective chanting of *mantras* and recitation of sacred verses in the form of *samputh paath*, the special *bhajan* programmes (guru vandhana), relief and other kinds of social work including donation of blood etc.— all such activities should continue to be pursued on a steady and sustainable pace. We must have Bhagavaanji constantly in our thoughts; He will surely lead us as "Kindly Light" and shower his grace on us, his "children". Emulating the example of the Master, we have to learn to transform ourselves spiritually before we can transform society and the world we live in; thus alone can the well-being of all mankind be ensured.

Jai Bhagavaanji

A. N. Dhar

'SMARPAN' - PASSAGE TO TOTAL HAPPINESS !

— Iqbal Nath Bakhshi

There is an ancient tale—so meaningful that it must needs be re told. It is there in the famous epic—unlikely to be forgotten easily. Perhaps nobody need go about jogging one's memory to help recap this telling episode. Precisely, this one is about Draupadi, the Queen consort of the great Pandava warriors, when she had to undergo her worst moment of distress and despair.

Anecdotes, such as in point, are indelibly imprinted on one's mind, simply by virtue of their own intrinsic value. Which is why there is a strong temptation for me to go straight for it and append it as a sort of supporting preface to my modest views on the title subject, that follow. As we shall find, such incidents carry a profound message. These superb little accounts exercise a powerful impact on receptive minds. Those gifted with a quick grasp and those who cherish a love for inquiry into the mystical find such classical specimens uplifting and elevating. Be it as it may, it would bear a repeat here.

Much insulted and hurt Draupadi, it may be recalled, looked a formidable picture of righteous indignation and rage when confronted by her tormentor. Full of revenge and passion like a mad dog ready to bite, Dushasan was all set and impatient to undrape her before that vulgar yet 'venerable' assembly. Draupadi, all flushed in the face with anger and indignation, was spewing brimstone and fire. Stung by the malicious treatment meted out to her, she put up a valorous defence against her frenzied adversary hell-bent on committing outrage on her modesty. She did all she possibly could to protect her honour and dignity. She even managed to keep her foe at bay for a while, using all her power not to let her wraps fall.

But, alas! not for long could she persevere through the hard trial. Gradually, she felt exhausted and drained of her strength while engaging the furious bull in the unequal fight. For sooth, what more could she do by herself ? She felt desperate, unable to help herself out of the ordeal any more? Benumbed, she withdrew and, unconsciously, let go her hold on her main garment that Dushasan was tugging at and impatient to see her relieved of, promptly.

Totally heart-broken now, Draupadi threw her hands up in one sweep of despair. Naturally, she was much alarmed and felt like one burning on fire.

In this critical state of agony and helplessness, she percieved a vast upheaval within her—a sudden transformation, as it turned out to be. The realization of her own triviality and emptiness dawned on her. What she clearly grasped now was the futility of her going at it alone. What a pity, she lamented, that she had depended so much on her own little resources of strength? But providentially, with this sudden realization was also timed her moment of deliverance!

There arose in a flash from deep within her a spontaneous cry of anguish that awakened her to a new perception. She suddenly remembered the one who alone was her true support and stay. Involuntarily she

focussed all her attentions on her beloved Krishna. What a pity she had forgotten about Him, her true Refuge, while engaged in the combat on her own?

In her impending defeat, she had ultimately realized how she had over- reached herself? She had fallen a prey to a fit of overblown confidence in her own capacity and depended all on herself as prompted by her ego. And all this to no avail.

She cried her heart out. She broke into a heart-rending prayer, now pleading with her Lord for help and succour. She , after all, sought the one who alone mattered. Who else, she realized, could come to protect her ?

Once you have realized who your true friend and saviour is and have turned to him with all your heart and soul to the exclusion of every thing else, just hand yourself over entirely to him. He shall never forsake you— that is the promise. Yes, the only condition to be fulfilled is to hand yourself over to your Friend and Lord, completely and wholly. That is what 'Smarpan' (समर्पण) is about— absolute surrender to the Lord who is all yours, eternally. 'Smarpan' is transferring all your cares and loads of your besetting difficulties in one offering at His altar. And, hold your breath, you are transported into a state of supreme bliss and freedom, no longer bogged down by the weight of your problems and concerns. Isn't there already some one kind and compassionate who is waiting to take over completely all your cares and burdens? Then why, pray, delay handing yourself over to Him wholly—to the exclusion of any doubts or preconditions? Why should one not at once abandon dependence on his own little powers and whatever else have you there as props to your living? Do not then wait to hand yourself over forthwith and completely. Lo and behold a perfectly fearless and cheerful state of life is all yours to take in exchange for what you have offered. Happiness and security— that is what you are granted for now and always. Does one have to be reminded of the assurance, the guarantee given with the Lord's own positive declaration - 'मा शुच', Grieve Not. I shall liberate thee... and that is meant for the one who has undergone this self-purifying total transformation, समर्पण, ' Smarpan'. But mind, there is absolutley nothing you can hold back in your own kitty thereafter having dedicated what all you have for good. That is what Renunciation also means ?

Such, then, was our Draupadi's state of mind when, with all her conviction, she called out to her Lord with urgent summons for help and protection. 'O, Lord. Where on Earth art thou gone? Why hast thou forsaken me, thus ? Why, are you held up irretrievably somewhere in the Nether Regions unable to see my plight ? Or, have you flown so far up above into high skies to my peril that you must take still longer to come and rescue me? or, is it that you too would like to play shameless and witness my being unclothed before this shameless assembly that also holds my own prince consorts captive and unable to act ? And so on and on and on went forth Draupadi's pleadings and spontaneous prayers, both.

What follwed next—well that is all familiar knowledge. The compassionate Lord appeared in response to the urgent summons unable to resist the call from one whose 'Smarpan' was by no standards ordinary or casual. These summons not even the mighty gods could ignore. That is the law. That is the pattern to which the whole creation is set. 'Seek whole-heartedly and thou shalt receive'. In total 'Smarpan' where we lose our little identity, we at once regain the lost Paradise of freedom and liberty, of unalloyed joy and

bliss—a state of total Happiness. Those who have learnt the secret of 'Smarpan' have at once entered on the passage that leads to total Happiness. Then every little thing is seen to fall in the right place - no more doubts and no despair.

Draupadi's prayers were heard. The Lord appeared and, smiling, spoke softly to his worn out devotee. Soothing and comforting words of reassurance 'माशूच', Grieve Not. See, here I am with you... so saying, he added, imperceptibly, yards and yards and yards of covering cloth to the last left over length of Draupadi's garment which Dushasan was so close to removing with his final pull. But instead, he was left indefinitely engaged at the task which he could never finish doing till, completely exhausted, he dropped down in a lifeles heap.

The story is by no means over. Our beloved Lord and Preceptor has still something very important to convey. Draupadi felt relieved. She was, however, in no mood to let off Krishna for the 'inordinate' delay in His coming to her rescue. She faintly whispered. 'Pray, why did you take that long to come and let the ordeal prolong beyond my endurance ?' Krishna replied sweetly. 'you said it, dear Panchali—that is precisely the point. Don't you see how you rendered me completely unwanted and unnecessary so long as you chose to endure the 'ordeal' and were tackling the problem on your own ? The moment you withdrew and let go your hold and called for me, I was right there! See, it is actually you who took that long to entrust the job to me ?...'

So it is with our pursuit of Happiness - the primary object of mankind, universally. Perhaps nothing else is being sought so much and so assiduously as Happiness. Yet nothing eludes mankind so obstinately ! What then is the way out ? Well, shall we together read the story all over again?

Let us then hearken to the refrain of the Song Celestial (*Bhagavad Gita*) always there ringing in our ears, clear and simple and final as epitomized in one word 'Smarpan'!

स्वात्मैव सर्वजंतूनां एक एव महेश्वरः ।
विश्वरूपोऽहमिदमित्यखण्डामर्श बृंहितः ।।

Only the Self, God, who has taken the form of the universe, exists in all beings. By ceaselessly contemplating "I am He," a person blissfully experiences the entire universe as his own Self.

[From Swami Muktananda's *Secret of the Siddhas*]

BHAGAVAAN GOPINATHJI AND GOD INTOXICATION

— Hira Lal Ganjoo

[We are grateful to the author for this lucid and valuable article, that he wrote in quick response to our request. A former Supreintending Engineer, he is knowledgeable in several fields.]

I had my first darshan of Bhagavaan Gopinathji in 1964 when I was in my late twenties. In wanting to do so my intention was not so much to obtain words of wisdom and spiritual guidance from him as to see some one whom people addressed as Bhagavaan. The choice of this name was rather unique and obviously full of meaning. We all are familiar with our weakness for using strange nicknames and other such epithets for meritorious people who, in societies other than our own, especially in the West, would be addressed to reverentially and respectfully. Here then was a welcome exception in the person of Pt. Gopinathji. By late autumn of that year my curiosity was sufficiently aroused and I arranged for a guide to take me to his aashram. For my first meeting with him, I thought it would be helpful to carry with me someone who had visited him earlier and was familiar with aashram. It is worth mentioning that in mid-sixties visit to a holy person was considered as good as going on a religious pilgrimage.

It was 5 pm. when we reached his residence at Chondapora, Srinagar. It was a small house situated in a densely populated locality with easy access to Amira Kadal and Habba Kadal. The house was small and constructed in the traditional Kashmiri style with low windows in the front. Bhagavaanji's room was on the first floor but in the front and was easily approached by a winding staircase. As I entered his room I noticed an elderly person reclining on the floor on his *aasan* against a large pillow placed on his right. At his back against the wall was another pillow large enough to make him comfortable. The whole setup was placed in the far corner, adjacent to the extreme right window of the front wall, but diagonally opposite to the entrance door. The room was furnished modestly and the visitors were also expected to sit on the floor covered with clean *durries*. My guide and I, we both offered our salutations i.e. handfolded *pranams* and sat down, in a respectful posture and at a distance from him, next to the windows of the front wall. Some other devotees were also in the room; one of them helped the Bhagavaan with the *chillum*. He ensured that the red charcoal embers didn't pile too high over the tobacco and *charas* mixture. Bhagavaanji noticed the two of us and continued to smoke the *chillum*. After that he went into a trance and it looked as though he was unaware of people around him. I felt uncertain about the next thing to do. I dared not enquire from someone as to how long the trance would last. Suddenly, calm and peace prevailed in the room—as if descended from the heavens above. No one in the room moved. I did not move even a

finger. The trance lasted for fifteen minutes or so and was gone as quickly as it had come. In my eagerness to educate myself, I felt relieved, hoping that time had come when discourse on spirituality and its meaning would follow. But, nothing like that happened. I felt disheartened. My friend, on the other hand, was engrossed in his own thoughts—overawed by Bhagavaanji's presence, least aware that he had offered to act as my guide.

Soon afterwards a stream of young devotees came in - many of them school going children seeking blessing in view of the ensuing examinations. The saint listened to them patiently and to each of them he gave *prasaad* of dried fruits and sugar. They left satisfied.

A gentleman came in through the door and paid respects and went straight towards him and sat at his feet. By his confident looks it was obvious he was a frequent visitor, a devotee, well known to Bhagavaanji. He requested him to stretch legs so that he would press them with his hands. The saint agreed and stretched them but not without effort.

The *dhuni,* or the iron stove, in front of him was burning nice and warm. Sparks flew off the fire. Some fell on his *phiran* but he was unruffled. The saffron *tilak* on his forhead shone like a red jewel between his eye brows reminiscent of Lord Shiva's proverbial third eye. The head was covered with a large white turban sitting well upon his chiselled face. How well it suited him: a symbol of peace and purity!

At this juncture, my guide introduced me to him by name. We had come to seek his blessings he told him. Bhagavaanji nodded and without looking straight at us said something in a low voice which we did not hear. He said something the meaning and content of which I could not comprehend. I did not lose faith. I had enjoyed every moment I spent in his presence. Rest was immaterial.

It was now getting dark and already we had spent about two hours in the room, partly in introspection and partly in meditation. It was time to leave. We begged leave of him and with folded hands left the room. I was convinced that I had met a saint who was God intoxicated. Subsequently I saw Bhagavaanji twice later on. I could not meet him more often because of my transfer to Jammu in 1966.

God-intoxication : A Religious Experience

God-intoxication is a mystical phenomenon, one which needs to be observed to be believed in. With urbanisation taking place at an unprecedented rate it is difficult to come across men of god as they generally prefer to stay in secluded forest hermitages. The presence of such men arises from the Indian view of life developed over the past five thousand years. The Vedic seers realised that the root cause of all human suffering is materialistic desire and bondage. With excessive dependence on material possessions one gets attached to them. From desire springs forth anger and hatred. These in turn lead to loss of the faculty of cognition. In the end, one loses one's self and finally one's soul. In recognising a true man of god one should exercise utmost caution. We have been advised and warned that wearing of saffron robes or coloured garments or matted locks does not necessarily bestow upon its owner the status of an enlightened person. Such people are far too few in numbers. But, they do exist and serve as beacons of light to guide humanity. Bhagavaanji was one such person who by the merit of his *sadhana* acquired supernatural powers which could cure mental and physical ailments.

Such people come within the ambit of powers known as "ashtasiddhies", the eight spiritual powers that bestow *Trikaal Dhrishti* on the sadhaka enabling him to know the past, the present and the future. This particular type of *sadhana* enabled him to lead a life of religious experience as opposed to dogma. Most of us, in our ignorance, believe in dogma and superstition and often elevate the latter to glory and deification. But, true religious experience leads one to perpetual bliss and happiness - forerunners to the cognitive principles of Universal Consciousness. This is different from the practice of those believers who, in their ignorance, expect miracles to happen when they prostrate themselves before a mere idol in the vain hope that their desire will get fulfilled. But, when these materialistic desires remain unfulfilled they blame the supernatural forces and their respective deities. They attribute their failures to others except themselves. It is needless to emphasise that such failures take place only on account of human weakness for dogma and formalism.

Recently, pandits were forced to leave their centuries old homes in Kashmir for fear of losing their very physical existence and moral integrity. Not caring for physical comfort, financial losses and humiliation, they all fled to safer places caring only to preserve their moral and spiritual integrity. It was human tragedy at its worst, the like of which happens very rarely, if at all. As with all such tragedies some lose faith in God and godliness. Many blamed the gods for not protecting them at the time of their greatest spiritual need. Some who suffered the most were skeptical about the values of goodness and humility. People questioned the usefulness of an idealistic view of life and wondered whether ideals were worth emulating when forces of hatred, death and destruction were the order of the day. Verily, it was war of worlds with Death, driving away the angel of Peace. Kashmir's soul was mercilessly struck and split, as it were, into two by the sword of Satan. The blood of the slain innocents painted red the green of the valley. Death danced naked in the streets : the flowers lost their colour and fragrance. The singing bird's music was lost in the noise of the weeping and the wailing. The morning breeze lost its healing touch; in its wake it brought with it stench of the corpses. Large dogs hounded out the small dogs from empty, deserted houses of those who fled tyranny. To the persecuted it looked like the arrival of Doomsday. Mass hysteria took control of people's destinies; friends disbelieved in each other and none confided his troubles to his kinsfolk.

After losing faith in each other they disbelieved their capacity for taking rational decisions in respect of their future course of action. Men debated the political and moral issues responsible for the great upheaval. Womenfolk followed suit. People, in their confusion, argued with friends and foes alike. Kashmir became a nation of arguers and debaters. One either stood for an argument or against it—whatever be the argument. For them no middle way was possible: none was interested in compromise. Light at the end of the dark tunnel was nowhere visible. When dark clouds hover above the political horizon and future holds no promise of relief from threat of extinction a people are left with few options and no choice of political manoeuvring. The only hope for survival lies in following the path of true religion which leads one to the awareness of Universal Brotherhood where one sees the presence of God in all things around. But for this to happen one must be endowed with a sense of duty and love of God and belief in goodness. It will, on first try, seem impossible to achieve

but, with constant care, nursing and protection what looks no larger than a seedling, will grow into something as big as a tree. The moment this inner light is awakened in man it will blossom into something which is at once tangible and meaningful, becoming an asset for its fortunate owner and the society he belongs to.

Our scriptures have laid simple rules for cultivating love of God. They are useful in our everyday life and can be practised with ease and confidence.

First, we should have *icchhashakti* i.e. Desire to Will ; in this case, the desire to experience God.

In Bhagavad Gita it is said

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ।। ११ ।।

ye yatha mam prapadyante tams tathaiva bhajamy aham
mam vartmanuvartante manusyah partha sarvasah
(Gita 4.11)

Arjuna, however men may seek Me, even so I deal with them in like measure; men altogether follow My path in every way.

and also

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ।। २९ ।।

samo'ham sarva-bhutesu na me dvesyo'sti na priyah
ye bhajanti tu mam bhaktya mayi te tesu capy aham
(Gita 9.29)

I am equally present in all beings ; there is none whom I hate, none whom I love. But they who worship Me with devotion dwell in Me and I in them. Those who worship Me with love and abide in Me I stand revealed to them:

Once *icchhasakti* is aroused it brings into play a new type of religious experience known as *bhakti*. The word signifies something new and yet something which is permanent. It has been defined by some great scholars as "loving faith" and is something that has proved its worth in living religion far beyond the bounds of India. The lesson of *bhakti* may be summarised as : *"Surrendering all the laws, come for refugee to Me alone. I will deliver you from all sins : grieve not." "Whatever be thy work, thine eating, thy sacrifice, thy gift, thy mortification make it an offering to me, O son of Kunti." (Gita 9.27)*

To be able to know God one must earnestly desire to know Him. In this respect god-intoxication is different from a desire for wordly goods. In spite of all his best efforts a man may not be able to earn enough to feed himself. He may wish to satisfy his hunger and longing for food but his efforts may prove in vain. But not so when it comes to a sincere desire for knowing God. He is always at hand to help the earnest seeker.

Secondly, one must have faith in and constantly mediate upon His name. Meditation and recitation (*japa*) will improve one's character, eliminate bad thoughts and cultivate an intense longing and affection for the name of God. Recitation should be done without longing for the fruit thereof i.e. *nishkam japa.*

Kirtans i.e. songs sung in praise of God, are also good. Some people have obtained intense religious experience by merely singing songs in God's praise. It is said that while singing hymns and other devotional songs Narsi Mehta would often obtain God's *darshan.* Meerabai while singing in praise of Lord Krishna often started dancing in rhythm and achieved supreme ecstasy. Even in modern times, saints and *sufis* of Kashmir take recourse to this method to invoke God's

blessings upon their followers. Bhagavaan Gopinathji was no exception. He used to enjoy music and was fond of *sufiana* songs sung to the accompaniment of the soft strings of *santoor*.

In moments of ecstasy the devotee may jump with joy, talk to himself and converse with Him. He may even cajole Him to listen to his prayers, ask for His forgiveness, benevolence, mercy and even protection.

Satsang or association with men of god strengthens one's love of God. With faith and devotion one can cultivate it by reading about His qualities and attributes.

The material world is transitory and God alone is its sole Provider. The material blessings are transitory and impermanent. Knowing this to be true, the devotee is not attracted by their glamour and splendour. All his works are done as an offering to God. He desires nothing for himself and works for the sake of work and attributes both failures and successes to God and God alone. "When all desires that dwell in his heart cease, the mortal becomes immortal and obtains Brahamana." (Katha Upanishad 2.6.14)

Om Shanti, Shanti, Shanti

प्रकाशं शीतलामेकां शुद्धां शशिकलामिव ।
दृशं वितर मे नाथ कामप्यमृतवाहिनीम् ।।

Luminous, cooling and pure as the digit of the moon, cast
Thou on me, O Lord, a single glance overflowing with ineffable immortality.

शुष्ककं मैव सिद्धेय मैव मुच्येय वापि तु ।
स्वादिष्ठपरकाष्ठाप्तत्वद्भक्तिरसनिर्भरः ।।

Let me abound in sweet and consummate bliss of Thy love and not achieve insipid *siddhi* or even liberation.

[From *Sivastotravali* of Utpaladeva ed. & tr. by N.K. Kotru]

Bhagavaan Gopinath Ji - A Universal Teacher

— Lt. Col. R. K. Langar

Bhagavaan Gopinath Ji is very rightly addressed as a universal teacher or a Jagad Guru. His teachings are meant for all human beings and are not directed towards a particular sect or community. He has said that we should think of *Brahman* as a tree and if we sit on any one of its branches, representing Shiva, Narayan or any other form of God, we will attain the goal in each case. This is in conformity with what Lord Krishna states in the Gita that "as men approach Me so I accept them, men follow in every way My path." Though Bhagavaan Gopinath Ji advocated Kashmir Shaivism, he was greatly influenced by the *Bhagavad Gita* which he said could serve as one's Guru. Not only that, he said that any verse out of 700 verses of the *Gita* could do the Guru's job. This amply establishes that Shaivism and Vedanta are no different in the eyes of those who have a universal understanding.

Bhagavaan Gopinath Ji was truth, simplicity and purity personified. He took the problems of others as his own and found solutions to them with his spiritual powers. He greatly believed that saints must help the weak and the needy. He said that a muscular man can swim but not an insect or an ant. They have to be helped. Bhagavaan Ji was a rational thinker, a radical who believed in the realisation of self as attainable through discretion. Basically, he was ever-absorbed in the Supreme and had no desire to preach. He spoke very little but that did not mean that he did not listen to the devotees. From his highest state of consciousness he would come down to the normal state to attend to the problems of his devotees. This is the hallmark of all great saints and mystics. This is also the NAR-NARAYANA state of the spiritually elevated persons. Bhagavaanji did not believe in the view that by taking on the problems of others and relieving them of their problems the saint would empty his spiritual treasure. Only those who have true knowledge of *Brahman* can have this kind of conviction (as Bhagavaanji's).

Bhagavaan Gopinathji was a celibate himself but he never advised the householders to give up family for God-realisation (although he valued celibacy of the spiritually inclined). God realisation according to him did not depend upon one's social status or on one's being married or single. It depended largely on one's own effort in the first place and then on God's grace or the Guru's grace. As Bhagavaanji states, one's own hard work and the Guru's grace are both very essential to God-realisation. According to him, the real Guru is an incarnation of God.

Bhagavaanji was of the view that one should not lay too much emphasis on awakening the *Kundalini* by some special exercises. He believed that it can be awakened by intense love for God. The same views were held by Sri Ramakrishna who said that love of God removes the veil of Maya and the *Kundalini* (the spiritual power that lies in the subconscious mind), is awakened in consequence. In Yoga also there is no willed opening of Chakras as in Tantric discipline. In yoga, the awakening of physical consciousness leads gradually towards

consciousness of the Divine. Swami Vivekananda says that work done for others awakens the *Kundalini* (the subtle power within the body). It would thus be seen that all great saints like Bhagavaan Gopinathji never told their disciples to undertake some physical exercises to awaken higher consciousness, a trend which is commonly found in the modern society that special efforts should be made to awaken the *Kundalini*. Such efforts could lead the aspirant astray.

Like all other self-realised souls, Bhagavaan Gopinathji said that one should give up worldly desires and then only one can move up the path of perfection. He said that there cannot be a way for spiritual advancement as long as there is *lust*. The Gita describes *lust* as one of the three gates to hell, the other two being 'greed' and 'anger'. Bhagavaanji also said that one should wholly get rid of the 'ego'. As long as one has 'ego', self-realisation is not possible. He also said that it is an indication of God's grace that one surrenders at the feet of one's Guru.

In line with the teachings of Kashmir Shaivism, Bhagavaan Gopinathji believed in both 'knowledge' and 'activity'. He said that if there is a *Jnani* at work his influence should benefit not only his people but the whole world. Bhagavaanji did not believe in sheer 'enthusiasm' or emotionality. He was basically a man of action. He was a *Jivan Mukta*, a liberated soul while living in the world. He believed in and stressed the *Nirguna* aspect of Godhood which according to him has to be reached through *saguna* concept of God. This again is the view-point of Vedanta philosophy that the ultimate Reality is formless, which has to be attained or known through the worship of manifested Godhood. He, of course, conceded that the *Nirguna* path is a strenuous one and that the *saguna* path is preferred by the lower type of seekers.

Kashmiri saints and mystic poets in general have not received as much attention as they deserve and their teachings have mostly remained within the geographical limits of Kashmir. Because of this exclusive tendency the teachings of the great saints of Kashmir remained mostly confined within those living in Kashmir. The universal appeal of the teachings of Bhagavaan Gopinathji is tremendous; the teachings can be easily assimilated by those who are followers of other saints. In fact all saints, mystics, philosophers and religious teachers of the world-class status speak of the same truth (or Reality) in its final analysis but unfortunately their followers interpret their teachings differently because of their limited understanding of the Supreme - limiting Him in one form only. The ***Gita*** says let one rever the God of his own choice but let him or her not limit God in that form only. The need of the hour is to interpret Bhagavaan Gopinathji's teachings in terms of their universal relevance and application. These teachings actually complement those of great Indian saints like Sri Ramakrishna, Aurobindo, Nanak, Kabir and Swami Vivekananda. Bhagavaan Gopinathji is a universal teacher by any standard and let Him be known as such by the entire human kind.

Unchanging - A Personal View

—Philip Simpfendorfer

All time is rolled out before him. Past and future lie in unity within his vision. What is 100 yeras within this totality? His appearance in time and space for a human lifetime was of great significance for the world, but in the unbroken radiance of eternity, did he ever leave his seat?

In the dark of the night, somewhere beyond deep sleep, I sometimes glimpse awareness of his presence. He is not in human form, but his presence is unmistakable. Perhaps his body is an energy field, perhaps a vibration. It touches one of my subtle bodies with light. I suspect that it touches the whole earth because the presence does seem to pervade some rocks and caves and canyons on the bushland property where I live.

Some people might say, "Ah yes. This is because of Bhagavaan Ji's merging with Parama Shiva after his Mahanirvana." I would not disagree. I know about Parama Shiva from reading. Can I dare to say that I know Parama Shiva as, or through Bhagavaan Ji?

Several years ago when I knew him more in his astral form, I asked where he really was, and the reply was to the effect that " we are in the circle of the Shaktis". The reply is still an enigma to me. Does it mean that he is like the hub of a wheel and his emanation like the spokes, connecting with the rim of powerful blessing as it whirls in energy paths across the earth? Nothing can block or stop the waves of power. All Nature receives its goodness as do receptive humans. To others, it just passes through them. It is an energy of Infinite Consciousness.

In my present physical disability, I do not ask Bhagavaan Ji to cure me. After all, I am an old man. I receive medical treatment and let the disease push me away from attachement to the realm of time, space and causality. Mostly through japa, I focus my attention towards the realm where Bhagavaan Ji is. Eternity is my home and if it says "Come" or "Continue to work a little longer" I am satisfied.

We do have work in the world. There are obstacles. The opposition is not in matter. Light and energy are in the subatomic sphere. The opposition is in me—individually and as a part of humanity. If all of humanity lived in Bhagavaan Consciousness, would not all creation be open to infinity ? Is not Bhagavaan Ji constantly breathing his consciousness into us so that , in some small way, as he was in his earthly lifetime, so are we. Hence, I do not pay tribute to his memory—as important as it is— but I can adore his ever-presence.

Soliloquies And Bhagavaan Gopinathji

—Triloki Nath Dhar

(This is an imaginative piece, very thoughtful and thought-provoking. Needs to be read with concentration.)

Bhagavaan Gopinathji was sitting in front of the temple of Maharagnya situated in the centre of the unique Spring at Tullamulla. Ineffable effulgence emanated from the centre of the Spring as if from a full-bloomed lotus. Param marvelled when he found Bhagavaanji bathed in effulgence. Mr. Skep had entered the shrine incognito. He belonged to a sect that believes that the world will end one day and all the human beings who were born (and died) upto that Day will come to life for rendering an account of their deeds during their life-span on earth. The mind of Mr. Skep reverberated : "How can we be reborn ? How is man not necessarily human after rebirth ? Why should there be rebirth ?" Param, who was sitting near, indulged in a soliloquy : Soul of Man is unique. It has ***free will*** to act. It can recollect the past and re-construct the future. It observes the universe and understands the universe. It invents contraptions to multiply its powers. It can play with numbers. Though confined in a small body it can imagine about the infinite. It can discover and invent. For Beauty's sake it can sacrifice everything. For Sin's sake it can destroy everything. It is endowed with unlimited powers of creation. But why is it confined in a little physical body so that for perceiving the universe it is dependent on the senses ? This is a puzzle that no-body has been able to solve. The ***body*** is there - the most marvellous ! Before Soul invented Lens He had already placed unique Lens in the eyeball. So ***somebody*** works most intelligently before Soul's becoming aware of the ***body***. Can you recollect the foetal stage of your existence ? Can you recollect the first or the second year of your existence after birth ? Can you recollect all the events of your life ? If you cann't do all these things, how can you say you aren't ***reborn*** ?

Bhagavaan Gopinathji was whispering : "Bang it, cut it. Don't allow evil and crooked forms to devour and destroy the beautiful garden.... Zoomi's bones are broken, battered." Mr. Skep on hearing the last words ran away.

After 3 days Bhagavaan Gopinath Ji moved towards the northern side of the Holy Spring. The Master was surrounded by devotees. Param was sitting at a distance on an elevation. Mr. Skep appeared, of course not in a disguise. He said, "As informed by Bab (the Master) my wife had a narrow escape and broke her left arm and leg which are under plaster." The Master whispered, "Don't adopt disguise."

And Param who appeared ecstatic started his soliloquy : Let us say consciousness, I-ness, mental activity, intellect, emotions, wandering lust, ignorance, befuddlement are the attributes of the individual soul. But Soul can elevate itself. The Master is in universal consciousness. Without the aid of the senses and without moving an inch from his position the Master whispered what had happened to Mr. Skep's wife. Can such a Soul remain buried or

confined to a narrow spot on earth upto the Dooms-day ? There is difference between the animate and inanimate. The animate feeds and thrives on the animate. Evolution of species may not be concomitant with the evolution of consciousness, Mammals are not changing nor are other species changing and each kind reproduce among ***themselves***. Wheat produces wheat and rice produces rice. Mutations don't confirm the evolution of consciousness. May be, mutations postulate a superior and complex life-form for housing a superior Soul. And Soul is a distinct entity. Absolute consciousness resides in the ultimate Reality. Soul endowed with consciousness, ***freedom of choice***, powers of creation, illusory and delusory attributes, is ***free*** to work its doom. Don't we see drug addicts, criminal alcoholics, schizoids, sexually demented individuals and morbid criminals falling to the level of worms, gutter snipes, wolves and vultures? If they die should the punishment for their sins be deferred to the Dooms-day? Suppose they are reborn should it be in a human body ? May be, bodies of animal species at the lower rungs of the evolutionary ladder may have been evolved for housing fallen souls. We cann't understand life. Ninety-nine % of the working of our own body is hidden from us. We don't know how our pituitary responds to hundreds of chemical contingencies within our body. So how can we solve the riddle of rebirth? Soul is not a thing we can experiment with in a laboratory. Those who subscribed to the doctrine of creation believed that the world was created in 3002 B.C. at 9 A.M. Now the instant of the creation of cosmos has been taken into the past by the Big Bang theorists by about 20 billion years. They believe that it was Space-energy-matter egg, almost concentrated to the dimensions of a point, which exploded and has been expanding since then. We don't see receding galaxies in the present state because radiation from these takes 12 billion light years to reach us. How and why was Space-Matter-Energy egg concentrated to the dimensions of a point and what made it to explode and expand and what was its locale when there was no frame of refernece ? If God made us, who made God? A novelist creates a story and when we go through it our disbelief is suspended. A story woven by a novelist is not separate from him but what he creates is already existing. And that ***One*** who is the source of consciousness and power and can actually create time-space, matter and energy and all structures in consciousness, is it relevant to ask who made Him ?

Bhagavaan Gopinathji in a wrathful esctasy took a deep breath from *chillum* and in a low tone uttered, "Bhairows with unrelenting efforts are transferring burning logs from one *dhooni* to the other with huge tongs.... Zoomi will fall from the high sky of Jammu down on earth and his body will break into pieces." Mr. Skep on hearing this immediately left.

Mr. Skep after about 10 days made his appearance in the Holy presence. He informed that Zoomi died in an aircrash and added that he had to travel by car but changed his mind at the eleventh hour. How are earthly events determined ? Yogis with their gaze fixed in Askasha can see past, present and future.

BHAGAVAAN GOPINATH AND SHAKTI CULT IN KASHMIR

— S. L. Shali

[This is a scholarly piece, a research-based article. The author has been a former Dy. Superintending Archaeologist, ASI, Govt. of India, who has won recognition and has been awarded Ph.D. degree for his scholarship and technical expertise as a researcher.]

There are many saints and seers who have blessed Kashmir valley with their spiritual attainments although they led domestic lives. They attained a higher level of perfection by worshipping Shakti - the power of Shiva. Peer Pandit Padshah, popularly known as Rishi Peer, Sri Madhao Joo Dhar and his celebrated daughter - Rupa Bhavani, Sahib Kaul, Sri Krishen Joo Kar, Swami Nand Lal (Nand Bab), Swami Qash Kak, Master Shankar Pandit, Swami Jeewan Shah and several other household saints were all devout Devi *Bhaktas*. In our own time, Bhagavaan Gopinath was gifted with the Supreme Mother's grace, which was distinctly projected by his bold Vermillion Mark on his forehead and the offerings he would make into the *Dhooni* in the name of the Divine Mother. As Shakti or Mother, she is also called by the name of *Sinduratilkapriya*. It means that the Divine Mother loves to adorn Herself with the vermillion mark (as the study of *Bhavaninamasahastrastuti* bears out - (See Kamal, 1991). The devotees too are, in return, graced by the Divine Mother when they make a vermillion mark - *tilak* - on the middle of their forehead, the spot called *Agnya Chakar* (command centre). It is here that the *sadhaka* or yogi experiences the union of Shakti and Siva. Vermillion is used for all kinds of religious practices. Controlling all the externalising powers of the mind, the *sadhaka* concentrates at the Agnya Chakra adorned by the vermillion mark and through repeated practice, the divine light flashes out there. The aspirant is then spell-bound and experiences extreme Ananda (SPIRITUAL BLISS). This is what Bhagavaan Gopinathji experienced intensely during his life-time.

The Divine power manifested by Shakti is not a separate entity from Shiva. Both constitute together a unity, being consubstantial. Shiva devoid of Shakti means nothing. Shiva in the form of *Prakasha* (light) enters into Shakti at the Brikutti - the place between the eyebrows, in the form of *Vimarsha* or *Spurti* (feeling or appearance) and assumes the form of a Bindu (dot). So also Shakti enters into Shiva and takes the form of Nada (sound). When both the Bindu and Nada get united, it represents the union of Shakti (female) with Shiva (male) as energies.

From the early times, monolithic or uncanny stones and springs were worshipped as symbolic representations of Shiva and Shakti. A prominent snowy pyramidal summit to the west of Banihal above Kausarnaga in Shopian has continued to be regarded as that of Shiva. The highest peak of Haramukh (ancient Haramukhta or Shiva's diadem) in the Sind valley is supposed to be the favourite

residence of Shiva. Similarly Mount Mahadeva to the east of the Dal lake is revered as the *Svayambhu* (self-born) image of Shiva, who is said to have directed Vasugupta, a Shaivite (in the beginning of the 9th century A.D.) to see for himself the *Sutras* inscribed on a rock known to this day as Shankar Pal (Shiva's rock). These divine *Sutras* gave birth to the famous Shaiva Philosophy—an invaluable contribution of Kashmir to the Indian culture. A great sanctity is attached to the self-created forms of *Linga* and also to the symbolic representation of Mother Parvati in a small cave of Harsheshvara (Lord of Happiness) on a hillock to the north of village Khunamoh, ancient Khunamusa, (Cunningham, 1924). A similar situation exists in the cave of Dhyaneshwara (Lord of Meditation) in Bandipura district Baramulla. There are other Shaiva shrines like Amreshwara, Vijayeswara, Bhuteswara etc. which were used as places of worship in ancient times. But Shaivism, as Dr. Baljinath Pandit maintains, has always (and everywhere) been *Shaktic* in character. Accordingly, separate shrines too were dedicated to Shakti - the Universal Mother. The most important among such shrines are *Tripursundri* in Kulgam, *Trisandhya* in Anantnag, *Jvalamukhi* near Khrew in Pulwama, *Sharika* in Srinagar, *Sharada* in Teethwal (now in PoK), *Ragni* in Ganderbal, *Shailiputri* in Baramulla, *Bhadrakali* in Handwara and so on. These symbolic representations of the Mother are adorned invariably with vermillion and at other shrines of the Mother, vermillion is the main element of worship. To have a vermillion mark on the forehead is a pre-requisite for the worshippers to be the receipients of the Mother's grace. Redness or the lustre of crimson hue is considered an auspicious sign promising progeny inasmuch as the menses in women is the sign of giving birth to a child (Kamal, 1991).

Vermillion or redness as a symbol has a very ancient history. It was regarded as a fertility symbol. Fertility in animals meant to the primitive man more food and in human beings more people. In Europe these cult-figures of Mother Goddesses were stuck into the ground to preside over household shrines. These were regarded as fertility cults of the people and expressed their desire for more progeny not only for men but also for the game animals on which they depended for food (Agarwal, 1982). It was believed that the Mother Earth - a form of Mother Goddess - mensurates in order to prepare Herself for fertility and for more crops. Hence the red ochre or vermillion stood for mensural blood being the fertility symbol (Thomos, 1949). To paint the bones of the dead red signified rebirth and prosperity for the living. The practice of smearing dead bones with red ochre was prevalent among prehistoric men of the world and Kashmir was no exception. At a neolithic site of Burzaham, some of the secondary burials had their bones painted with red ochre which were exposed during the course of excavations there (Shali, 1993). Upholding the mensural tradition of the vermillion, Mother Goddess is invoked thus : "Oh Goddess, he who perceives (during meditation), even for a moment, your form when the sky is coated with vermillion dust and the earth is soaked in the red juice of lac both looking glorious in that hue, beautiful-eyed maidens (the senses as *Karneshwaries*) leave aside their shame, run after him" (Dhar, Panchastavi II.13). The beautiful-eyed maidens are compared to the senses which prompt the aspirant for worldly enjoyments that are all transitory and instead this form of meditation on the Divine Mother enables him to merge with the supreme self. In short, redness signifies the "brilliance" of the Divine Mother's creation (Kamal, 1991).

The Mother Goddess has infinite tolerance like the Earth. In the beginning of any ritual performance we pray to the Earth as the Mother Goddess who maintains all the three worlds. and implore Her to maintain the worshippers as well. In the physical body of the worshipper or the aspirant, Shakti manifessts in the form of *Kundalini*— the shining *Jiva Shakti* or the vital force. She resides in the ***Muladhara*** - four petalled root cakra - at the base of the spinal cord. *Muldhara*, being the very first (the basic one) of the seven stages or *cakras* of *Kundalini*, is identified with Mother Earth. Here Cosmic Energy or *Kundalini Shakti* remains sleeping like a serpent having three and half coils. The *Kundalini* is the connecting cord which joins the individual bulb of man with the source of electricity. When it rises from its sleep through the autonomous nervous system or *Chakras*, a new human awareness starts, resulting in the growth of spirituality. Beside *Muladhara*, the other subtle energies or Chakras in the upward order are : *Swadisthan*(six petalled centre of Jewels), *Manipura Chakra* (ten petalled centre of Jewells), *Anahahata Chakra* (twelve petalled centre in the heart identified with unstruck sound), *Visudha Chakra* (Sixteen-petalled centre of purity), *Agnya* Chakra (two-petalled command centre) and finally the *Sahasrara* Chakra (the thousand petalled centre or the *Bramarandhra*—source of supreme joy and beauty) (Pandit, 1944). The awakening of *Kundalini* is experienced through systematic inhaling and exhaling of Prana (Breath) through three channels - *sushamna,* the central one, *ida*, the left side channel, and *pingla*, the right side channel. After piercing the six mystic circles one above the other, the *Kundalini* is merged with Siva in the *Sahasrara chakra*. Then it comes back to *Muladhara*, sprinkling the nectar of immortality. The conception underlying the union of Shiva and Shakti has given birth to the popular form of iconographic representation of God and the Mother Goddess in the form of Ardhanarviswara—both halves in one. Many of the ancient temples in Kashmir were graced with this composite image. This very conception of Sat Chakras gave rise to *Saptra Matrikas* or seven Mothers represented by Brahmini, Maheshwari, Kumari, Indrani, Vaisnavi, Varahi and Camundi. Some of the life-size images of these Goddesses have been obtained in the excavations of the present cantonment area just above the ancient temple of Shiva at Pandrethan (Puranadhisthan - the old capital) at Srinagar (Kak, 1933). This confirms that these various forms of Mother had acquired great sanctity and importance in the valley of Kashmir. They were considered to be the embodiment of female energies of the Gods. The worship of these Mothers was believed to symbolize adoration of the motherhood of family and of society. Traditions die hard. In the auspicious ceremony of *Devagon* literally meaning the worship of the group of Devis or Mothers, special offering are made to these seven mothers. Devagon ceremony is invariably held before the marriage ceremony of son or daughter or on the occasion of Yagnopavit (Sacred thread ceremony) of the son. Seven pottery dishes fiiled with *Khir* (sweet dish of cooked rice, milk and sugar) are set aside in the name of these Mothers and after worshipping them the dishes are presented to elderly women directly connected with the son or daughter for whom the ceremony is held. The worship has an ancient glorious past, with a source absolutely in the divine grace of *Shakti*. These seven elements are the necessary elements of an individual body called *Kundalini*, with its base at *Muladhara*—the resting place from where it springs like a fire. The ever-burning *Dhooni* in front of Bhagavaan Gopinath was an evidence of his zeal to experience the

awakening of *Kundalini*, what was for the observers a mere burning pot. The sacred *bhasm*, when given to the needy, could have a miraculous effect on them for speedy fulfilment of their desires. This *sadhana* invovling mother-worship has had a wonderful effect on our inter-communal amity or brotherhood in the valley. A Muslim *sadhaka*, the celebrated Kashmiri poet Samad Mir, of our time, refers to the awakening of *Kundalini* involving the piercing of the seven Chakras in the follwing words :

> Oh Goddess ! sitting on a moonlit balcony (Agnya Chakra) piercing seven steps (sat chakras) at the back (spinal cord) and on a glassy stair case (delicate, subtler than the subtle *sushamna* channel) with a pair of walnut wooden foot *paduka* (*ida* and *pingla* channels on the two sides of *sushamna* nadi)— cast a glance. While coming into the world, conceive the next world, learn the process of awakening the *Kundalini* from Samad Mir and thus cast a glance, Oh Goddess.!
>
> (Translation of Kashmiri verse mine)

Undoubtedly, the Divine Mother Shakti is ever eager to shower Her blessings and grace upon those who seek Her refuge, irrespective of whatever faith they profess. Self-realisation is our birth-right and it can be achieved by awakening Shakti or Kundalini in one's own body. This is the best remedy for the evils of society and of the people living in the world. Let us value and practise this ancient esoteric science of self-realisation called Kundalini Yoga.

> Those who are mad in love with thee, have
> no time to laugh at the affairs of others,
> They only laught at themselves.
>
> (Darshan Singh)

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I TOO GOT BLESSINGS FROM BHAGAVAANJI

— R. L. Bangroo

'Sahasa', as I am told, is a kind glance thrown by a saint, a spiritual master, to a devotee. And I have been one who had the privilege of such a glance from Bhagavaan Gopinath though I was never a devotee nor was he a Guru to me but at the same time that glance developed into a tacit relation between two of us and at times I perceive it as a guiding hand behind me.

Economics has been my subject and I have remained within the circle of Marshall and Marx, elasticity and propensity, demand and supply etc., and had very little opportunity to enter the bigger domains of religion and philosophy and study the saints and seers particularly of Kashmir, their thoughts and schools from Saivism to the order of Rishiyat, who shine like a cluster of stars. The urge of the human soul to become one with the super-soul has ever remained a characteristic feature of Kashmir spiritualism. The torch-bearers were Lal Ded, Rupa Bhavani, Nund Reshi, Parmanand, Shamas Faqkir, Pir Pandit Padshah, Swami Ram, Swami Nandlal, Swami Laxmanjoo, Bhagavaan Gopinath etc.

Bhagavaan Gopinath did intense *sadhana* and became a torch in the darkness for those who seek the light. His influence on our minds is increasingly felt and devotees have spread his spiritual influence beyond the Valley and thus ensured him a befitting place in the country and abroad.

His glance still remains with me always helping and assuring. It was somewhere in the early fifties that the Bhagavaan was staying in the house of one Madho Joo Sathoo situated in Kharadoori Mohalla, Habakadal. This was my Massi's house and therefore, his stay there had created a fever in our house also. There used to be narrations after narrations regarding the spiritual height attained by the Bhagavaan, his habits, dress, cleanliness and the miracles which took place because of his blessings. From our house everyone had a chance of having a Dharshan of Bhagavaan Gopinathji. My mother was eager that I too should go and bow at his feet which, she was sure, would cure the digestive trouble I suffered from for a long time during that period. One day, I hesitatingly, accompanied my mother to Sathoo's house and contrary to my earlier hesitation, eagerness to see Bhagavaanji increased in me with every step and lo ! the moment my mother and I entered the room the Bhagavaan was lying in full in his bed with a thick blanket over his face, surrounded by about half a dozen devotees. A lady directed me with a small whisper to sit at the entrance while my mother went further and sat at his feet. It was clam and all eyes were on the Bhagavaan. He lifted his blanket with an intense jerk and gave me a sweet smile and a sweet glance. He showed me by the movement of his hand to leave after I received Naveed from an elderly woman consisting of a few Almonds and Nabad (sweet candy). That was a Sahasa, an instantaneous and sudden interaction between the Bhagavaan and myself, which I have taken as a tacit agreement. I was those days a school -going student and even now at this advanced age I take recourse to that glance and my mind and body bow with the greatest reverence to Bhagavaanji.

Poetry of the Sacred

Aum Namo Bhagavate Gopinathai

—J. L. Handoo

Let us offer to our Jagat Guru
Love fortified by faith unalloyed ;
Let us offer salutations to our Bhagavaan Ji—
Our Bhagavaan Ji, Our Father, Our All.

1. He first saw the light of the world
On the Twelfth of the Bright fortnight of Har,
The year of Lord Jesus the Christ
One thousand eight hundred and ninety eight,
Let us offer our salutation to our Bhagavaan Ji,
Our Bhagavaan Ji, Our Father, Our All.

2. Beside herself with joy was Harmaal,
His mother, when she saw her child;
And Naraan, the father, offered boundless love.
Not less divine than Sidhartha was the child!
Let us offer our salutations to our Bhagavaan Ji—
Our Bhagavaan Ji, Our Father, Our All.

3. In Bana mohalla he disported as a child;
As a child he felt cloyed at his home.
Renounce the world mentally, he felt,
He should go in quest of Shiva Eternal.
Let us offer our salutations to him
Who was an embodiment of Unattachment.

4. In quest of his Guru he went
Here, there and everywhere;
Oh! would he get him, he mused,
And Beneficence divine would be his !
Delayed was not the fulfilment of his wish,
Cast by God in the sadhu's mould was he !
Let us offer our salutations to him,
Embodiment of selflessness who was !

5. Donning a turban on his head,
And wearing a *phyeran* enriched by his grace;
Unheard melody of Soham he chanted in his mind.
Let us offer our salutations to him
Who was steadfast in his Quest !

6. Feeding only on the puffs of his blazing Chillum
He fasted for days and nights on end ;
The seal divine of Sacred OM
On his unsullied mind was impressed.
To his asceticism unostentatious
Let us offer our salutations.

7. Devotion and purity of mind
Of a true Yagnya are the wherewithal;
The sacrificial fire blazed in his front,
Devtas too were earnest
Waiting for their share of offerings.
Let us offer our salutations to one
Who himself was yagnya Personified.

8. Calamity, when it visited Kashmir,
Was consumed in the fire of his Yoga.
A fiery follower of the Philosophy of Action,
No believer in Dualism was he.
Let us offer our salutations to him
For his unceasing practice of Yoga.

9. Word went through the Province of Kashmir
That Bhagavaan Gopinath attained Nirvan
At the sacred hour when night clasped the day !
Greedless, unattached, all-knowing was he !
Let us offer our salutations to this knower Great.

10. Nirvan he attained on Tuesday,
The second of Jeshth fortnight Bright
When in the firmament above
Twinkled the Mregeshwar Star,
The year was year of Jesus
Nineteen hundsed sixty eight.

11. Shedding the pearls of their tears, his devotees
Came running to have the last look at him;
With fervour they chanted the last prayers.
Brahma Personified was he,
Let us offer our salutations to him.

12. How shall Karmas hold the one
Who transcended the Karmas has?
But , Yes, the Light eternal
With the light Universal was merged !
Birth, rebirth, were not for him now,
A realized soul was he.
Let us offer our salutations to him
Who lived but did not die.

13. Material riches himself he had none,
Yet Lakshmi lived by his side always
Waiting by his beneficence to be blessed ;
To him - Beneficence Personified,
Let us offer our salutations.

14. Mindless about shrines he may be
Yet resplendant is the shrine now
We have built at Vaykhuryar.
The entire universe is basking
In the sunshine of his benediction.
Let us offer our salutations to him
Who to us was God Incarnate.

15. Greed and avarice touched him not.
All attributes he did transcend !
How shall we say as to what he was ?
Before his unostentatious ascesticism
We only bow in humility.
To him who transcended all Karmas,
We offer our humble salutations.

16. One who invokes the aid of a Guru like him
Shall remain unscathed by the terror of Death;
Across the shoreless sea of Ignorance
Swiftly will he be led to the Kingdom of Truth.
Let us offer our salutations to Bhagavaan Ji—
Our Bhagavaan Ji, Our Father, Our All !

Tr. Raghunath Dhar

[About six years back, Shri Dhar passed away after he had retired as Post-Master. He was very knowledgeable and wrote English competently. He had attained facility in translating poems.]

An Encounter with Bhagavaan Ji

— Suraj Krishan Kaul

Travelling back in time,
On the highway of imagination,
I could see the imprints
Bright and clear.

A beaming face, an austere surrounding,
A group of devotees humming some tune,
A thin line of smoke,
Having passage through the carved window.

There was a flame burning in those eyes,
An attraction deep and inspiring,
The depth, unfathomable,
And the glow, so persistent.

There was a smile so disarming,
A magnet holding firm the beholder,
A joy to behold,
And be beholden.

The face of the Master,
Beckoned and beckones,
"Come ye one and come ye all,
The realm of God is where we all belong".

Calm as sea, composed as stone,
He would shake with occasional flutter,
Only to teach and shower,
His unbounded compassion, expressive in anger.

A Yogi—*par excellence*
Always in deep meditation,
Sleeping in a state of wakefulness,
Waking in a state of full sleep.

Seated by the side of a "Dhooni"
Surrounded by the glow of perfection,
The divinity was all too manifest :
He was in Him in the moment and eternity.

O You Stealer of Hearts

(Ha Ashka Tsooro)

— Shamas Faqir

O you stealer of hearts,
You've made me mad
Out of jealousy;
In spite of being mine own,
You're behaving like a stranger;
The *bulbul* goes out
In search of flowers;
Finding them withered and dejected,
It wails in agony !

O love-inerbriated Majnoon,
You chose to abide in distant Najid,
Disappointing me, the queen of your heart,
Who have come all adorned,
Seeking you.

O you Bumble-bee,
I, the Daffodil,
Have been waiting for you
In the garden (of love);
What are you looking for ?
I am lying captive here
In chains of love.

The moth and the candle-flame
Went about together as intimate friends,
Both got burnt up and thus realized union;
Seeing the Beloved,
Lovers came out running,
Undoubtedly, none of them looks indifferent.

O love-intoxicated Shamas,
You've narrated the tale of love;
The Divine has assumed both the forms—
Of the Lover and the Beloved.

Tr. A. N. Dhar

[The original Kashmiri piece is included among Shamas Faqir's poems in ***Kashmiri Sufi Shairi*** *edited by Moti Lal Saqi and published by J&K Academy of Art, Culture & Languages, Jammu, 1985.]*

MADNESS !

—A.N. Dhar

They call it 'madness';
Was it so,
Or something akin and different,
Frenzy of a sort or not quite so?
I soared high, it seemed,
And touched a low,
Things fell apart
And yet the string held tight.
Then all parameters dissolved;
A strange world materialized,
Its foundation thin as the razor's edge—
Was it chaos
Just shaping into cosmos,
Marriage of Hell and Heaven,
Or a Dantesque vision
Of *Purgatio?*

I've travelled afar,
The 'dark' is left behind;
What's immediate now
Is all 'divinely dark'—
An awareness of the undivided Whole
As the only wholesome experience
Within my reach !

VEILS GOT LIFTED THROUGH MEDITATION ON OM

—Swami Govind Kaul

Veils got lifted as I meditated on Om
Following the Guru's way,
In good faith I yearned in pain;
The 'moth' began to hover constantly
Around the divine 'flame':
I fixed my mind on the Sadguru.
Sing with the strength of your vital air
And listen (to the melody within) alike;
Veils disappeared, I tasted nectar
As I chanted om
With all the vitality I could muster;
Renounce all idle talk, perform with hands
And earn 'merit' day and night;
Veils won't remain there,
The heart-lotus will bloom
Through steady application;
O Govind, go beyond (the realm of)
The creative sound and light (nada-bindu),
All veils will be removed
Through the Ever-free Lord's grace!

Tr. A.N. Dhar
(from the original Kashmiri poem
published in गोविन्द अमृत, Srinagar, 1975.)

THE DIVINE SCIENCE, A GIFT FROM THE EAST TO THE WEST

— A.K. Parimoo

[A consistent devotee of Bhagavaanji, the author is an engineer by profession. He is knowledgeable about the eastern religions and western thought.]

Over a decade back, while I lived in the valley of Kashmir, it was one day in the month of July, that I came across some American visitors at Gulmarg dressed casually, relaxing themselves on the banks of a murmuring brook (that flowed down a mountain in the highest reaches of the meadow). The brook was surrounded by lush green trees and snow-capped mountains. I got friendly with the visitors and had a long talk with them. I could gather from their utterances that they had come to India to seek inward peace, which they craved for in America in spite of all the riches and luxuries available to them there.

It is an irony that we, in India, seek material wealth as a panacea for all our ills, while people in the west are restless mainly because they are over-rich. It is my considered view, based on the study of relevant books of wisdom and on my own thoughtful reflection, that abiding peace can be attained by the seeker only when he has learnt how to balance material well-being and spiritual well-being. That is precisely what our fore-fathers in ancient India had achieved.

Late at night, when the American visitors were enjoying a sound sleep in a hut at Gulmarg, I pondered over their psychological condition - why peace eluded them in spite of their extreme prosperity. I was also intrigued why people in the east attached considerable importance to material wealth when it is not within their easy means to attain. I came out to the verandah and looked at the full moon peeping through the tall pines while a cool breeze was blowing gently, as if mindful of not disturbing those in sound sleep. Engrossed in deep reflection, my thoughts turned to Dr. Paul Brunton, a reputed journalist of London who, in the thirties of this century, relinquished all the material comforts of his London house, came to India and took a dusty road in the south of India towards the Ashram of Ramana Maharshi in Arunachala. All dusty and sweating profusely in the scorching sun, he arrived at the Ashram and bowed to the holy Master. Touching his feet, he spoke these words : "Give me peace and power to see my own internal self. I am miserable. I am nervous". The kind master, with a smile on his radiant face, consoled the journalist in these words: " My son, you came because I wished it. I will give you all that you need". The Holy Master initiated him into yoga—what he has defined lucidly in simple words as "the union of mind, body and soul". Paul Brunton left India having attained both knowledge and bliss. He then wrote a number of books on spirituality on the basis of the Master's teaching.

My thoughts also turned that night at Gulmarg to James Lynn, the great American disciple of Parmahamsa Yogananda, who started his life as a poor farm-boy, worked

and studied hard, and eventually became a multi-millionaire, a great business tycoon of America. Having thus attained the pinnacle of material success, strangely enough he felt frustrated and disillusioned. He had imagined that amassing wealth would bring him peace and satisfaction. In actual fact, peace eluded him. He spent sleepless nights and even lost his appetite for food. In his state of depression, he met Parmahamsa Yogananda, who greeted him with a smile and initiated him into Yoga. As James Lynn practised the Master's instructions, he gained inward peace and joy. Later he became a monk and was renamed Rajrishi Janak Ananda by his Master. Thus to begin with, he pursued and achieved great material success, which brought him no peace. Then he turned to the spiritual path, and he achieved remarkable success in the new field. He had the firm conviction that nothing can compare with the gift of India to the world—the eternal Science of Yoga.

Today the true religion of man is eclipsed by his material concerns and pre-occupations. People only think of material values, see just the one side of the coin; the other side, the spiritual side, eludes their understanding. What our scriptures say on Yoga is either not comprehended at all or only superficially understood by those whose minds are pre-occupied with worldly pursuits. For example, the basis of Yoga Pranayama, as taught and practised by Yogananda, was a simple breathing exercise. Actually, Prana means 'life-energy' and Yama means 'control'. So Pranayama means only 'control' and not mastery of the energy that sustains life in the body, as misunderstood by many.

Most of us, who have studied science, can understand what yoga means and what it actually involves. Only when a thing is properly understood, can it be practised.

That explains why the great Master Maha Avtar Baba Ji revealed the technique of 'Kriya Yoga' to Lahri Mahasaya, Swami Yukhteshwar Giri and Parmahams Yogananda; they could grasp what is involved in 'Kriya Yoga' on the basis of their understanding of science. It was Maha Avtar Baba Ji's wish to bring the science of 'Kriya Yoga' to America through Paramahamsa Yogananda to ensure its dissemination among various nations in the west.

Kriya Yoga is a psycho-physiological technique by virtue of which the impure blood of veins is reoxidized (which is otherwise wasted in a normal man) in order to obtain the useful cells needed to generate energy. It is this energy that keeps a Yogi young, handsome, healthy and thus ensures his longevity. Maha Avtar Baba Ji is over 9 centuries old, yet he looks a handsome boy in twenties (as maintained by the followers of Yogananda who believe that he lives 'unseen').

In the light of science, all our physical organs (including the vital organs) are operated by energy. In fact, there is life in all parts of the body. Thus mere toothache gives an alarm of pain because of the life-energy present in the tooth. Obviously wherever there is energy, there is consciousness. Our consciousness is identified with the energy in every part of the body and also with our other sensations and experiences. That is why we think we are 'body' and 'mind' alone. But Paramahamsa Yoganand Ji pointed out that we can direct the flow of energy inwards, to the centres of divine awareness, through the spinal cord and brain. Thus the mist of body-consciousness that obscures spiritual perception will disappear and we can enjoy the bliss of supreme consciousness, the all-pervading presence of the Divine, the everlasting bliss of the soul's union with the Supreme soul. Lord Krishna, acclaimed in our

scriptures as the 'Yogeshwara", was very practical in imparting the knowledge of Yoga to Arjuna on the battlefield of Kurukhestra (as narrated so elaborately in the Gita).

Patanjali's *Yogasutras* devoted to the technique of Yoga (what he defines as consisting in the control of the modifications of the mind-stuff), is a highly valuable work that the westerners interested in the study of Yoga will find useful in view of their own scientific temper.

Even today there is no scarcity of accomplished yogis and sages in India. The divine science of yoga has been gifted to the west by a number of our spiritual Masters and the process is on. India produced a galaxy of world religious leaders like Sri Rama Krishna Paramahamsa, Raman Maharishi, Yogananda Parmahamsa and, above all, Agoreshwara Bhagavaan Gopinath Ji. Bhagavaan Ji initiated devotees through silent thought-transference. An introvert as he was, he did not teach through "updesh". We believe that at present too he is busy employing his powers to guide *sadhakas* on the spiritual path from the astro-spiritual realm above (that he dwells in as a Jagad Guru).

All yogic practice, it may be said in conclusion, consists essentially in interiorizing "energy" and "consciousness'; this enables the *sadhak* to realize God as the in-dwelling Self. Our scriptures and our great Masters have provided us the key to unlock our spiritual treasure. It is for us, who are seekers, to find the key that is handy if only we are keen to seize it.

The various rivers, which are places of pilgrimage, can only clean the dust and dirt of our bodies; they cannot clean the sins from our soul. If we want to wash our sins away we have to go to the real river of purification which is the Water of Life--the Holy word. It is only by bathing in the *Naam* or Word that we are rid of the dust and grime of mind and matter. Then our soul goes beyond the physical, the astral, and the causal planes, and reaches the stage where it realizes it is of the same essence as God.

(Kabir)

THE STEADFAST AND THE LOVED ONE

— T. N. Dhar 'Kundan'

Divine poetry, as the *Bhagavad Gita* is, it is interesting to note that it is written in conversational form —conversation between Sri Krishna and Arjuna, which forms the core content and also that between Sanjay and Dhritrashtra that narrates and reproduces the whole dialogue. Obviously, therefore, there are questions and answers, counter-questions and detailed explanations. Out of the many important, inquisitive and interesting questions posed by Arjuna and replied by Krishna, two questions stand out in-as-much as they sum up the message of the Geeta in respect of the conduct of mankind. The first one asked towards the last quarter of Chapter 2, seeks to know the distinguishing features of a steadfast person : his gait, his posture and his speech (*Sthitaprajnasya Ka Bhasha....* BG 2.54). The second question asked in the beginning of Chapter 12 seeks to know which of the two is superior, one who is a devout with unhindered concentration on the beautiful form of the Lord with attributes and the other who is a devotee of the formless and attributeless Lord (*Saguna&Nirguna.....tesham ke yogavittama* BG 12.1). In reply to this question Sri Krishna lists out the characteristics of the devotee loved by Him the most. Earlier, in Chapter 7, the devotees have been classified into four categories (i) one who is drawn to *Ishwara Bhakti* (Devotion) because of his troubles and tribulations, (ii) one who is inquisitive to know, (iii) one who seeks wealth and (iv) one who is full of knowledge (*Chaturvidha Bhajantey Mam....*BG 7.16) and the Lord says that the fourth type of devotee is endowed with unflinching, constant, and undivided devotion and therefore is the most distinguished. He loves the Lord and is in turn loved by Him.

These two questions are inter-related because the distinguishing features listed out in respect of a steadfast person are the same as the qualities required of a devotee to be the loved one of the Lord Himself. In other words it is the steadfast person who is the favoured and loved one of the Lord.

Let us first see what the qualities of a steadfast person are. *Sthitaprajna* shuns all the desires arising in his mind and is satisfied in himself, by himself. He is undisturbed in grief, unattached to pleasures. He is devoid of love, fear, and anger and has a firm intellect. Un-lured all the time, he neither revels on receiving anything good nor hates anything bad. He withdraws his senses from the sense-objects as the tortoise withdraws its limbs. He drinks deep the nectar of the Supreme vision and feels satiated even without actually enjoying wordly pleasures. He controls all his senses, which would otherwise lead his mind astray, trusts in the supreme and diverts all his energy to realising Him with all the concentration. Unattached with the sense-objects, he is in full control of himself and is ever happy. Because of this everlasting happiness, all his grief is gone. He is at peace with himself which leads to firmness of the intellect. He is aware that the sense-objects divert the senses and thus create disharmony. Therefore he keeps his senses in check and controls all his desires without losing his poise and peace. He conducts himself without any attachment, has no attraction, no ego and no

affection (*Bhagavad Gita* 2.55 to 71). This steadfastness is a divine state of mind and leads one to liberation and to the realisation of the Supreme (BG 2.72).

In reply to the other question, Sri Krishna praises both types of devotees; those worshipping *Saguna* and those worshipping *Nirguna Parmeshwara* (Lord with form and without form, with attributes and without attributes). He underlines the fact that both, in effect, worship one and the same Lord and what is important is unflinching faith in Him and undivided concentration on Him. In this context, He enumerates the qualities of a devotee most loved by Him (BG 12.13 to 20). These qualities are that such a devotee bears no ill will towards any one. He is friendly and compassionate. He is unattached, without any ego and poised in pain and pleasure. He is ever satisfied, his mind fixed on the Lord, his senses under his full command and firm in his resolve. His mind and intellect are placed at the feet of the Lord. He is a source of grief to none and no one is a source of grief to him. He is free from joy, envy, fear and grief. Contended, he is pious, efficient, neutral, without any remorse and performs his duties unmindful of the fruit. He is neither pleased nor hateful, neither grieves nor covets. For him nothing is favourable or unfavourable, auspicious or in-auspicious. For him there is no difference between a friend and a foe, respect and disrespect. Be it cold or hot, be it pleasure or pain, he is unaffected. His reaction is the same when praised and when criticised. He remains calm and gets satisfaction in whatever he has. He is not attached to any one place but is devoted to the Lord all the time and has a firm intellect. He has unflinching faith in the Lord, acts as ordained, with supreme faith in Him.

Now, if one were to compare the two sets of qualities, the set prescribed for a steadfast person, and that for the one loved by the Lord, one would find that the two are by and large identical. In order to endear ourselves to the Lord, we have to be steadfast and if the Lord loves us it *ipso-facto* means that we are endowed with a firm intellect.

Apart from the qualities of unflinching faith in the Lord and supreme devotion, what is needed is harmony, poise, and equilibrium, both in body and mind, i.e. *Samatva*. It is this poise that has been likened to *Yoga* (BG 2.43). Yoga in effect means final merger with the Divine and this can be brought about by adopting a balanced attitude towards life in all circumstances and in the divergent situations of gain and loss, pleasure and pain, honour and dishonour and bouquets and brick-bats.

These qualities and the related state of mind can be developed and acquired by constant pratice about which the *Geeta* says that it takes so many lives to attain such a state in which one sees everything as Divine (*Vasudevah Sarvamiti Sa Mahatma Sudurlabhah*....BG 7.19). Having attained this perception after completely surrendering oneself to the Lord, one deserves the Divine grace. The Lord takes note of the fact that the devotee is all the time wedded to Him and as stated in Chapter 10, Slokas 10 and 11, He lights the lamp of his wisdom, removes the dark veil of ignorance from his eyes and grants him the ways and means to attain Him. This raises the devoted seeker from the position of *Dasoham* (I am His servant) to that of *Soham* (I am He.). For this he has to give ("da") i.e. give (up) himself, his ego, and merge with the Ultimate Truth (*param sat*). This is the goal that both (i) the steadfast Yogi and (ii) the loved one set for themselves.

[Manuscript of this article was received from the author long before it appeared in the *Koshur Samachar* recently]

Razdan Sahib's Puranic Picture Gallery

— Prof. Kanhaya Lal Moza

Krishna Joo Razdan's "Maharaja Mahadevun tche chhui saal" (Maharaja Mahadev has invited you) is a superb Puranic picture gallery. In this devotional lyric the cosmos is the studio-cum-exhibition hall, Lord Vishnu is the model and Krishna Joo Razdan, incognito as Narada, is the inspired literary painter. The bard's devout imagination, telescoping Lord Vishnu's variegated associated exploits, objectifies them on the literary canvas. Like impressionistic painters, Krishna Joo paints diverse fleeting associations conjured up by his unique model. Each quatrain in the lyric is a picture-frame exhibiting two or more pictures. Here the model remains unaltered but there are constant changes in the perspective.

Narada, journeying through the vast cosmic expanses, informs Lord vishnu about developments in the celestial regions. He invites Lord Vishnu to Lord Mahadeva's marriage. Krishna Joo Razdan, incognito as Narada, paints ingratiating memories associated with his unique model. In the incarnation as Lord Rama, Lord Vishnu showers bounteous love upon Sita. By quickening up the associated memories of his readers Krishna Joo conjures up the picture of Lord Rama and Sita enjoying perfect conjugal bliss. He juxtaposes with it a picture depicting deep love between Lord Krishna and Radha. In the same frame he fits in the portrait of Lord Krishna lifting the *Goverdhan* mountain to protect the cows, cowherds and calves of the area against the torrential rain sent by jealous Indira to lash the Gokul landscape. Next Krishna Joo paints Lord Krishna enjoying the butter offered with love by Jesuda. He conjures up the infant Krishna with butter-besmeared mouth and face, playing pranks and antics on Jesuda. Alongside this picture is placed the picture of Kubza whose hunch is set right as she unhesitatingly applies sandal paste to Lord Krishna's forehead meant especially for Kans, the King of Mathura. This is followed by a suggestive painting of Sudhama offering Lord Krishna rice chaff to eat.

Shrimad Bhagvatam mentions that Sudhama was one of the dearest boyhood friends of Lord Krishna. One cold rainy evening he was munching some grains. On enquiry he attributed chattering of his teeth to intense cold. This false statement subjected him to perpetual penury in his later life. Once he is directed by his wife Sushila to seek the help of his boyhood friend who is now the king of Dwarika. In the royal palace Sudhama is received very warmly. Lord Krishna himself washes clean his tired feet. Sudhama has brought for Lord Krishna some chaffy rice. The lord enjoys a handful of this offering of love. He is prevented from enjoying more by Rukmini. She fears that the kind lord will bestow every thing upon Sudhama rendering his own person and family poor. This incident too is the content of a picture in Razdan Sahib's picture gallery. Sugreve, the king of Kishkindya, is driven out of his capital city by his unrighteous brother Bali. Alongwith

his faithful lieutenants, he retires to a hilly eminence where Bali is destined to die under a curse pronounced by a sage. Lord Raghuvir befriends Sugreve and after killing the lascivious Bali, he places upon his(Surgreve's) head the crown of Kishkindya. Vibhishana, deserting the camp of his demoniacal brother Ravana, joins Lord Raghuvir in Kishkindya. He is enthroned in exile as the king of Lanka. Bali Dhaanav, the demon king, is bestowed the underworld for his generosity. These three Puranic episodes are held by a single picture-frame forming the fourth quatrain of the poem. Feeling envious of the tremendous popularity of Lord Krishna, Brahma, the god with four heads, hides away all his calves and cowherd companions in a cave. Lord Krishna creates duplicates of all the stolen creatures himself. This abashes Brahma. Lord Krishna forgives Brahma's insolence. Krishna Joo paints this episode without going too deep into its ontological implications. He feels ecstatic while painting Lord Krishna dancing with the gopis. Devki, the dear sister of Kansa, is married to the Yaadhava prince Vasudev. When the newly-wedded couple are driven towards Vasudev's country, the elements predict Kansa's death at the hands of Devki's offspring. Thereupon Kansa imprisons Devki and her husband. He assassinates Devki's six babies in succession and Lord Krishna, the seventh, is spared by divine intercession. As Lord Krishna grows up he kills Kansa for the restoration of moral order. Leaving his foster-mother Yashoda in Gokul, he comes to Mathura. At the request of Devki, he brings to life the six children which she had lost. These children later became Gandharvas. This Puranic episode forms the sixth picture-frame in Razdan Sahib's picture gallery. On the completion of Lord Krishna's education at Sandipini's hermitage, the Guru asks the illustrious disciple to bring to life his son drowned in a naval tragedy. Lord Krishna jumps into the sea and retrieves alive the son of his guru. Krishna Joo paints this episode in the seventh and the eighth quatrains which run into each other. In the *Shrimad Bhagvatam* there is mention of Shankhasur. This demon unleashes terror and unrighteousness all around. When pursued by superior righteous strength, he hides himself in the vast conch-shell which forms his abode. Lord Krishna jumps into the sea and challenges the demon to a battle , who has been perpetrating horrible atrocities upon the devout. Shankhasur is killed and his conch-shell called *Panchya-Janya* becomes a coveted possession of the Yaadhavas. This episode too is the content of one of the pictures lightly sketched by Krishna Joo. As the Pandavas are befriended by Lord Krishna during their exile they recognize the essential divinity of their kinsman. They start supplicating before him in deep reverence. This is resented by a contemporary prince Shishupal who regards Krishna no better than a common cowherd. He nourishes grudge against Krishna also for having eloped with his friend's sister, Rukmini. Lord Krishna, the merciful, forgives Shishupal's impertinence a number of times. He cuts off Shisupals's head with his rotating disc as the latter persists in pouring forth abusive language against him. This episode too forms one of the painted canvases in Krishna Joo's vast picture gallery. With his carnal passions perfectly under control, Lord Krishna dallies with sixteen thousand one hundred and eight ladies and maidens. Razdan Sahib paints this fact with light verbal strokes. Lord Krishna's separate dalliance with each Gopi is an objectification of the essential oneness of God. Lord Krishna sows rubies from a string which first changing into saplings develop into sizeable trees bearing rubies on boughs and branches. Collecting these rubies the messanger from Radhika grows quite rich. In this picture-

frame Razdan Sahib also includes the spectacle of a pearly shower sent by Lord Shiva to lash the Kashmir landscape. At the end of the frieze Razdan Sahib juxtaposes the portraits of Lord Vishnu and Lord Mahesh alongwith their divine consorts Laxmi and Gauri.

Spiritual progress demands arduous efforts. Spiritual bliss and enlightenment are realizable only through constant meditation and assiduous observance of high psycho-physical discipline. This is manifest from Krishna Joo Razdan's all devotional lyrics. We perceive him as a seeker constantly seeking to realize Brahman. Some times he is a dualist with an impersonal concept of God. Soon he becomes a dualist with a personal concept of God. Again he feels that the Advaita Vedantic monism is the highest truth. The bard's imagination, surcharged with devotional ecstasy, keeps constantly shifting from one point of view to other. He is obviously living the experiences which he is communicating through his devotional lyrics. Being a true devotee of God, he considers divine contemplation an existential indispensability. He is painfully conscious of the dwindling number of the Kashmiri Pandit community. He fears its complete extirpation due to the prevalence of numerous social evils. Razdan Sahib is proud of the Kashmiri language, which is the principal medium of his poetic expression. He regards it as dearest to the Mother Goddess. He is convinced that salvation for the Kashmiris is attainable only by singing praises of the Mother Goddess in Kashmiri. Razdan Sahib's poetry objectifies his perpetual struggle for comprehending the *mysterium tremendum* enveloping man all around.

Idealism is the school of philosophy which regards God or Brahman as the ultimate reality. This Philosophy is the bed-rock of all religions of the world. Some philosophers believe that man and God are essentially one. God is attainable by directing sense-perceptions inwards towards the self. This is the cardinal viewpoint of subjective idealists. Essential Brahmanism too is also a form of subjective idealism. There are other idealists who recongnizing the existence of God consider Him an entity separate from man. For them God directs the course of Nature. He is an entity outside man. Man is answerable for his actions to God on the day of resurrection. This type of idealism is called objective idealism. It is the main philosophic content of religions like Islam and Christianity. In some of his lyrics we observe Razdan Sahib marshalling the basic postulates of objective idealism. There are others in which subjective idealism is the poet's predominant philosophical preoccupation. He discerns greater rectitude in the subjective philosophical postulates. His lyrics objectify the great bard's patient perpetual struggle for comprehending the mystery of existence. He perpetually investigates the validity of polytheistic and monistic religious concepts. He is sometimes a polytheist objetifying his devotion separately for Brahma, Vishnu and Mahesh. In such moods Rama and Krishna are two different incarnations. But at the same time he regards all the principal gods of the Hindu pantheon a single entity. God appears to him permeating every cosmic object around. In the concluding couplets of *Maharaja Mahadevun* "tche chhui saal" he reveals his belief in the essential monistic nature of God. He longs for the realization of the eternal truth of the *advaita* vedantic monism. He has an intense desire to realize his essential oneness with God.

GLIMPSES OF TIRATH RAJ LOK BHAVAN

(We are grateful to Shri Pushkara Swami Seva Ashram, Laxmipuram, Chinore, Jammu, for this informative and useful piece.)

Kashmir, the "Vaikunt" suggested by the growth of "Vai" and "Saffron" at the same place (as our *shastras* maintain), crowns the geo-graphical map of Bharat Mata. This natural paradise on earth, that has been the abode of rishis and sufis, abounds with innumerable holy places such as Amarnath Swami, Khir Bhavani, Hari Parbat, etc. "Tirath Raj Lok Bhavan", one such alluring shrine, is situated at Lakripora, about 8 kms from Anantnag on Verinag-Duru road in Anantnag District, southern part of the valley. The Tirath is spread over an area of 8 kanals.

The place was originally called "Lok Punya" named as such after the great ruler Lalita Ditya, as maintained by several historians and also revealed in the *Raj Tarangini, Tuzki Jahangiri* and other books of history. Spiritual *pandits* like Mirza-Kak, Sh. Krishan Joo Razdan and even sufis have composed valuable verses in praise of this Tirath. The annual festival of "Tirath Raj", considered *sarvashresht* (highest) as a shrine, falls on Ashadh Shukla Paksh Dwadshi, and is commonly remembered by the devotees as "Harbah" festival.

The religious scriptures have affirmed the spiritual importance of this shrine from time immemorial and lately the following legend has thrown further light on it :

It is said that in the 7th century, the Lok Bhavan area at "Karewa" was devoid of any source of water. A dumb orphan girl named "Dai Mal" supplied the inhabitants with pitchers of water carried by her from a distant and scant source. Once it so happened that this devoted innocent girl, later named as "Kaj Maj" (the dumb mother), while on her usual chore, was once intercepted by a ferocious hungry lion. The lion was about to pounce on her and devour her up but she conveyed to the beast, through genuine gestures, her earnest desire to deliver the pitcher full of water to the people first and then offer her physical body to it as "aahar" (food). The animal somehow relented, the lady swiftly covered the distance on foot and delivered the water to the thirsty. She then came back running to fulfil her promise i.e. offer herself to the hungry lion.

To the utter astonishment of the lady, the creature was not there; she kept on weeping and wailing for having failed to satisfy the hunger of the lion. A man instead appeared at the site and after knowing the reason of her sorrow, he revealed himself to her as Lord Vishnu; he blessed the dumb lady, confirming that it was he himself who had assumed the form of the hungry lion.

The lady, on being blessed by Lord Vishnu, was no longer dumb and could speak. When asked by the Lord to express any desire she had, she prayed to Him to bestow the place with gushing water for the inhabitants, who had been craving for it for centuries. Highly impressed by the selfless "Nishkam" prayer of the "Kaj Maj", the Lord granted her request; sweet crystal clear and fresh water started gushing from a spring that appeared at the spot. It eventually turned into a big pond (200' x 200'), holding the Shiva Linga amidst it.

Besides bestowing fertility on the barren area, Lord Vishnu also bestowed salvation on "Kaj Maj" by transforming her from a human being into a celestial bird. Eminent philosophers of the period have paid tributes to "Dai Mal" ("Kaj Maj") and to the shrine, as the following verse from Saint Sheikh Noor Din/Nund Rishi illustrates :

Lok Bavanachi Kaje
Lach Davon Ta Lajan Paje
Seet Janavaran So Chaje
Tithuy Var Me Dittam Deevo

In this Shrukha, Nunda Rishi pays his tribute to the spiritual qualities of the lady and prays to the Divine to bestow grace on him as he had bestowed it on her.

The shrine with such a marvellous religious and historical background stood neglected and was devoid of any suitable road link, with the result that it had gone into oblivion. As a result of the hectic efforts of the "Pushkara Swami Seva Ashram" under the directions of Shri Pushkar Nath Ji Koul, commonly revered as "Posh Mot" by the public, the shrine was revived and the marshy pond, the holy spring and other smaller shrines in the surrounding area were developed and improved in the year 1972 through the voluntary donations made by the locals and the public in response to the prompting of the Mahatma. In this connection the dedicated and selfless services of Shri S.N. Veer, the then President, also deserve to be placed on record.

The pilgrims coming on their pilgrimage of "Harabah" would have a refreshing bath in the springs. The bath was specially important for the ladies in general as it is believed that a lady, just on her departure from this mortal world, is usually asked by "Dev Mahakala" "Lar Lad Batni Harabah Chai Karmach?" (have you observed the festival "Harabah ?") Thousands of pilgrims visited "Tirath Raj" on "Harabah" and the festival would last for a couple of days. A *homa* was performed and the devotees participated in *bhajans* and other "Sat- Sang" programmes during the festival.

After completing the development works of the shrine, the Ashram entrusted the maintenance and day-to-day running of the shrine to the local population. The highlights of the manifold activities of the Ashram were the programmes of " Sanskrit Pathshallas", "Advaitavad Ashram", "Nari Kalyan". This state of affairs continued till the 1986 riots —the unfortunate and shameful acts of the miscreants belonging to a particular community who not only broke the idols of worship but also ransacked the shrine, the library and other stores and stocks, meant for the benefit of the public. The inhabitant Hindus had been threatened in advance through posters.

The Ashram rendered some help to the terror-stricken and afflicted Hindu population. Finding it well nigh impossible to reconstruct what was destroyed, lacking the required means, the venue of the Tirath was shifted to the Gouri Shanker Temple at Kanya Kadal, situated at the right bank of Kitakol, Habbakadal, Srinagar. However, the state Govt. did not take long in reconstructing the damaged temples and buildings; the sacred idols too were replaced. The locals from the majority community, no doubt, felt sorry for the harm and damage done to the delicate secular fibre of the State and tendered a few verbal apologies for what the miscreants had done. But the faith of the minority community was rudely shaken.

The Ashram in its own efforts did not lag behind. In addition to providing succour to the small harassed community living in the

area, it provided help and wholehearted cooperation, on all fronts, to the State Govt., thereby trying to bring back the original peace and tranquillity to the shrine. Who could have then imagined the fate that befell most Hindu shrines in Kashmir including "Tirath Raj" with the outbreak of militancy in 1989 and the ethnic cleansing of the community that followed ?

Like other religious organisations of the displaced Kashmir Pandits the devotees of "Lok Bhavan" strove to re-establish the Ashram with the grace of "Jagat Amba" and the blessings of Mahatma P.N. Koul Sahib. It has been re-established in Jammu at Laxmipuram, Sector B-2 Chinore, near Bantalab. On account of the displacement of the community as a whole, the Ashram's pace of development is not rapid; it is slow and steady, gaining momentum by and by, especially as far as socio-religious activities are concerned.

It is heartening to note that the Ashram here has been celebrating the "Harabah" festival on Ashad Shuklapaksh Dwadeshi annually as here-to-fore.

Thousands of devotees visit the new Ashram at Jammu in scorching sun and attend the festival, getting blessed by the Divine Mother at the annual *Mahayagnya*. They participate in 'bhajans', 'Kirtan' and 'Satsang' and experience supreme joy and ecstasy through this participation.

O Lalli!
With right knowledge,
open your ears and hear
how the trees sway to *Om Namah Shivaya,*
how the wind says *Om Namah Shivaya* as it blows,
how water flows with the sound *Namah Shivaya.*
The entire universe
is singing the name of Shiva.
O Lalli! Pay a little attention.

Don't look for Shiva.
Don't leave your home.
Don't even exert yourself
to attain Him.
With a one-pointed mind,
repeat *Om Namah Shivaya,*
O Lalli!
He will instantly speak to you,
murmuring from within.

[Verses from *Lalleshwari* rendered by Swami Muktananda]

MEDITATION

— Ashok K. Kotha

What is meditation? Meditation is the power which enables us to resist our slavery to nature. Nature may call us , 'Look, there is a beautiful thing' . I do not look. Now she says, 'There is a sweet smell; smell the things !' I say to my nose, 'Do not smell it', and the nose obeys. 'Eyes, do not see!' That is how we learn to discipline the mind.

How is the art of meditation to be attained ? In a dozen different ways. Each temperament has its own way. However, the general principle is : get hold of the mind. The mind is like a lake; every stone that drops into it raises waves. These waves do not let us see what we essentially are. Meditation opens the gate to the infinite joy within ourselves. Prayers, ceremonials and all the other forms of worship are simply kindergartens of meditation. Meditation must not be practised where there is fire around nor should it be practised in water, or on a ground that is strewn with dry leaves, where there are many ant-hills, where there are wild animals, where there is danger, where four streets meet, where there is too much noise, where there are many wicked persons . Do not practise meditation when the body feels very lazy or ill or when the mind is steeped in sorrow . Choose a place which is quiet and secluded, where people do not come to disturb you. Always look for a clean spot with agreeable surroundings, conducive to thoughtful reflection, introspection and tranquil contemplation. Rather choose a place with a scenic background , or a room in your own house which is neat and clean . Before you begin your practice, salute all the ancient Yogis, your own Guru and God.

Any posture which is easy and steady is an *Aasana*; there is no other rule . First, make it a point to sit in the posture in which you can sit still for a long time. All the nerve-currents which are operating pass along the spine. The spine is not intended to support the weight of the body. Therefore , the posture must be such that the weight of the body does not make the spine bend. Let it stay in the erect posture, free from all pressure. Our exhalation and inhalation of breath should not be audible; they should be steady and spontaneous , preformed softly and gently. Allowing the breath soundlessly and effortlessly to move in and out without deliberately making it slower or faster is what is needed most.

Take a deep breath and fill the lungs. Slowly throw the breath out. Take it in through one nostril and fill the lungs, and throw it out slowly through the other nostril. Choose a time of the day when you feel perfectly relaxed and composed. You may as well sit quietly in a comfortable chair and take off your watch, placing it nearby so that you can easily note the time without having to lift it or move your head very much. Now close your eyes and be aware of your breathing . Let your attention easily follow the stream of breath going in and out of your lungs. Imagine your whole body rising and falling with the flow of each breath. After a minute or two, you will be aware of warmth and you will also experience relaxation of your muscles.

There are three objects of meditation. First, the gross things, as bodies or material objects; second, fine things, as the mind, the *chitta* or mind-stuff; and third, the Pursha qualified, not the Pursha itself, but the Ego. By practice, the yogi gets established in all forms of meditation . Whenever he meditates, he keeps out all other thoughts, he becomes identified with the objects on which he meditates. When he meditates, he is like a piece of crystal. The crystal becomes most identified with the flowers kept close to it. If the flower is red , the crystal looks red, or if the flower is blue , the crystal looks blue. It is not necessary to devote long hours to meditation , but it is necessary to perfect the way we do it. Meditation consists in seeking the unseen God in the unknown depth of consciousness. When we pray we wait for God to come to us . In the beginning of our spiritual life this kind of waiting is necessary in order to prepare ourselves to approach God. Only intense yearning for God can make meditation a means of attaining higher spiritual experience . By intensifying our efforts we can reduce the time and save energy. Some people think that too much meditation leads to insanity . There are thousands of lunatics in mental hospitals and thousands more outside. How many of them have become mad because of meditation ? On the contrary Dr. Jung has maintained that during his practice of over sixty years he had never come across a person who had spiritual faith and strength, and yet needed psychiatric treatment. Meditation is the classic technique for mastering the experience of taking our awareness into the region of timelessness at will. In meditation the active mind is withdrawn to its source; just as this changing universe had to have a source beyond change, our mind, with all its restless activity , attains a state of awareness beyond thought, sensation, emotion, desire and memory. This is a profound personal experience. In the state of timeless or transcendent awareness, you experience the sensation of fulness. In place of change, loss and decay we achieve steadiness and fulfilment. We sense that the infinite is everywhere. When this experience deepens and becomes a reality, the fears associated with change disappear; the fragmentation of eternity into seconds, hours, days and years becomes secondary, and the perfection of every moment becomes primary. It has been discovered that the physiological state of those who practise meditation undergoes definite shifts towards more efficient functioning. This in turn slows or even reverses the ageing process. It has been established that meditation sustained over a long period produces a biological age 5 to 12 years less than chronological age. In other words, meditation can rejuvenate us; it promotes health and increases our vitality.

There are some other preliminary things essential for good meditation. There is the great question of food and exercise. The food must be simple and taken several times (a day) instead of only once or twice. We must avoid remaining hungry. "He who eats too much cannot be a Yogi. He who fasts too much cannot be a Yogi, nor he who keeps awake too much ", says the Gita. He who does not do any work and he who works too hard cannot succeed. Proper food, proper exercise, proper sleep, proper wakefulness - these are necessary for a man's success in any field . We have to avoid chilly or highly spiced dishes. Those who take light and nutritious food, are very thoughtful , quiet and patient . They also take food in small quantities and only partake of a wholesome diet. Such people are considered *saatvik* and they excel in meditation.

Now, that meditation is being practised by people in the west too. Having become a part of their cultural experience, researchers have applied scientific measurements to the subjective experience of 'silence', 'fulness' and 'eternity'. They have discovered that the physiological state of those who meditate undergoes definite shifts towards more efficient functioning. Through meditation, we attain powers or *Siddhis* like telepathy, clairvoyance, clairaudience, etc. Far more important than any *siddhi* that meditation can endow us with is the inner peace and joy that a person experiences as he or she advances in this art through constant practice.

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Listen to the absorbing tune of the flute,
and understand the tale it is relating;
in reality it is telling the story
of separation—the separation of the soul
from God.

[Maulana Rumi]

Talk of the Supreme Musician and the
Divine Wine and do not try to delve
into the secrets of the world;
Nobody has ever been able to reveal them,
and nobody will ever reveal them
through philosophy.

[Hafiz]

Swami Shiva Nand of Umanagri, Uttersoo

— O.N. Bhat Kuthari

Pandit Kalhan, the great historian of Kashmir, has mentioned in the *Raja Tarangini* that there is hardly any place in Kashmir without a *Tirthasthan*. This historical work mentions the names of 300 Tirthas (holy places). The valley of Kashmir has been famous, from very ancient times, not only for its natural beauty, but also for its holy Tirthas as also saints, sages and mystics. It is rightly called Reshivaar (the abode of *rishis*). One among the galaxy of such saints is Swami Shiva Nand of Uma Nagari, Uttersoo. In fact Uma Nagari itself is famous for the great shrine of Mata Uma Devi. Famous as a holy place of worship, it is commonly known as Devi Bal, situated at Uttersoo, Uma Nagri *Pargana* (administrative division), Kuthar Distt., Anantnag. Considered the holiest *Shakti Sthal*, it is believed to be the permanent abode of Bhagvati Uma Devi, the universal Mother. The Goddess Uma selected this holy secluded place in a thick forest in the lap of the Himalayas for undergoing intense penance to win the heart of Lord Shiva. After becoming the consort of Lord Shiva, the place became Her permanent abode; here the Divine Mother has manifested herself in the form of five celestial springs in the shape of Aumkara. This is *Sidhi Peetha* where Shiv and Shakti are worshipped in the form of a spring. Kalhana has made a special mention of this holy shrine in his famous *Raja Tarangini*. We also find mention of this sacred Tirtha in the *Neelmat Purana*. Many saints are believed to have achieved spiritual *siddhis* here through meditation; they became liberated souls.

The Goddess Uma hereself revealed the sanctity of this sacred place to one of Her devotees, Pt. Shiv Ram Koul (Jalali), who later attained sainthood and fame as Swami Shiva Nand. He is considered one of the greatest saints of Kashmir, who rose to spiritual eminence during the 18th century.

Pt. Shiv Ram Koul (Jalali)was born in Srinagar, Kashmir.From his early childhood he took interest in *sadhana* and visited many holy places to offer his obeisance to the deities there. As a youth, he came into contact with several spiritually advanced saints. Under the guidance of one Pt. Mathur Koul, an advanced household saint, he began to meditate on the Holy Mother. Soon he started a detached life of contemplation and devotion. However, he was appointed Kardar (official) of the Afghan Governor of Kashmir. Regarded an honest and efficient official, Shiv Ram worked hard and performed his duty with dedication. In the year 1772, the then Afghan Governor deputed him to Pargana Kuthar to collect the share of paddy crop from the peasants. One incident concerning Shiv Ram needs special mention as it became a turning point in his life. One day, when he was supervising the collection work in village Brari, one of his official superiors asked him to dust his grass-shoes (Pulhor) when he was about to leave for home, as some grains of paddy had stuck into the grass shoes. The cruel Afghan ruler did not allow anybody to take even the grains of paddy that might have stuck into their grass-shoes. Shiv Ram felt hurt by the barbaric behaviour of the Afghan officer and he resigned his job forthwith. He lost all interest in the world and

experienced deep *vairagya* (dispassion). He started intense *sadhana* at Snusha Brah, a holy Devi Sthan, some 5 Kms. from Uttersoo. Here, the Universal Mother, Uma Devi, blessed him with a vision—she revealed herself in the form of Aumkara made of five springs at the aforesaid holy place. Mata Uma also directed Pandit Shiv Ram to practise further meditation at the hallowed place. She instructed him to follow a crow on the next morning, which would lead him to his destination. The next morning, the crow guided Shiv Ram to the spot as foretold by the Divine Mother. Finally the crow sat on the branch of a Deodar tree beside the holy springs. Pt. Shiv Ram was spell-bound by the sacredness and charm of the holy place. He sat under the shade of the tree and lit a DHOONI (Akhand Jyoti). (This Dhooni continued to burn till the exodus of Kashmiri Pandits in 1990). Pt. Shiv Ram performed intense *sadhana* at the spot; meanwhile Kashmir was under the tyrannical rule of the Afghan fanatics. No Hindu was allowed to worship openly. Haji Karam Dad Khan was the Governor of Kashmir then. He received the information about the *sadhana* of the holy saint, Pt. Shiv Ram. He sent armed soldiers to bring him as a captive; when the soldiers came to arrest him, they were surprised and frightened to find him in *samadhi*, guarded by two lions sitting on his right and left. They reported this to the Governor, who came personally to arrest the saint. He too saw the two lions guarding him while he remained absorbed. The stone-hearted governor could no longer sustain his wrath; he experienced a change of heart and prostrated himself before the saint in all humility. The two lions were instantly transformed into two cats. Hence the place got the name of Brariangan (the angan or compound of cats).

The governor being highly impressed by the spiritual powers of the saint, offered him 1600 kanals of revenue-free land and one forest compartment No. 68 of Kuthar forest that would provide him fuel for the *Dhuni* and for other requirements. This order was signed and sealed by the Governor on 13th April, 1781. The copy of the order is still in the possession of the present Mahant of the shrine. Swami Shiv Ram Ji attained his *mahasamadhi* on the first of the bright half of Posha in the year 1790 A.D. In the year 1954, Swami Rama Nanda, a holy saint from the south of India, excavated the mortal remains of the saint in between the two earthen pots in a yogic posture. A suitable *samadhi* was constructed at his instance to house the mortal remains excavated.

Those who realized the Consciousness-Bliss,
The effulgent sun of All-knowledge,
Became liberated even while alive;
The unintelligent tied knots, by hundreds upon hundreds,
To the vastly spread meshes of the net of the world.

[Lalla *Vaakh*]

HOW THE LIGHT REMAINED KINDLED IN DARK DAYS EVEN

— Sanjay Nehru

It was first Sunday of September, 1994 when I started offering prayers in the evening along with one room-mate of mine, who was thrilled to sing the well-composed *Aarti* of Bhagavaan Gopinath Jee for the first time. One of our Delhi - based KP colleagues entered the room with his luggage and on watching us praying, he immediately joined us after washing his face, hands, etc. It was after a gap of nearly 4-1/2 years that *Aarti* 'सांध्य वंदना' was performed again on the soil of Kashmir, after the insurgency swept the valley in early 1990. We were absorbed in complete ecstasy. Our room No. 2050 in Centaur Hotel faced the Dal lake on one side and Shankaracharya and Jyeshta temples on the other. It seemed as if we were in the lap of mountains and the scenic beauty around us charged the atmosphere. My two companions inspired me to hold regular *Aarti* and the room we occupied turned into an Ashram for many new devotees. We started preparing different kinds of *Prasad* including *Halwa* & *Tahar* particularly on the weekends and on almost all festivals. On the other routine days fruits etc. were offered by the devotees. Besides this the *Jyoti* was being daily lit.

After some time a news-flash was displayed on the *Doordarshan* that army had laid siege around Chrar-i-Sharief and soon a large number of militants were liquidated. Similarly, after a couple of months, militants in Hazratbal also were holed up and were constrained to surrender. This was the first time when we could experience the upper hand of the security forces over militants.

Undoubtedly, we felt that through Bhagavaan Jee's grace destructive forces were getting eliminated. It was the first time when the havoc caused by the militants decreased considerably and we could move around to certain sacred places in the valley. So our contacts and coordination with other KP brethren putting up in Srinagar that time became possible.

In the spring of 1995, when the number of new devotees in the Srinagar Ashram came to around 15, we, along with about 20 persons from various departments went to Mata 'Khir Bhavani' and did the cleansing of the holy spring (नाग पाजुन) around the temple of Mata there. The colour of the water of the spring that day was the most desirable— that of sugar-crystals (नाबद रंग) and we cleaned the water and then performed *Aarti* inside the spring (नाग). We had a night's stay there and the next day we returned to our places. Similarly on "Har Chodah", we planned to go to Mata Jwala Ji at Khrew. It was a memorable pilgrimage. We really felt rejuvenated after we took bath in the stream at the foot of the hill.

For the full day we stayed at Khrew at the hill-top. Kashmiri Pandits presently residing in the valley had thronged the shrine on the occasion. It is worth mentioning here that Bhagavaanji too was fond of visiting holy places like the shrine of Mata Jwala Ji. He visited Khir Bhavani shrine on several occasions along with his devotees undertaking

the journey by traditional *doongas* (a type of houseboats). Whilst on such river-journeys the devotees accompanying him would sing *bhajans* and devotional songs. Bhagavaan Jee would stay at the Khir Bhavani shrine for days together. With the same zeal he visited the shrine at Zeethyar (sacred to the goddess Zishta) and also Jwala Ji's temple at Khrew. Many miracles for the welfare of the devotees were performed by him at these holy places. Obviously Bhagavaan Jee was fully aware of the significance of such holy places as spiritual centres.

During the summer of 1996, a friend of mine in the Doordarshan Kendra, Srinagar, agreed to my request for preparing a documentary film of 20 minutes on Bhagavaan Ji. Its shooting was done in the beautiful lawns of the Centaur Hotel, on the bank of the Dal lake surrounded by mountains, where we arranged a "Satsang" devoted to Bhagavaan Ji. Another similar "Satsang" was held in the Jyeshta temple, which too was covered (on camera) for a documentary.

On Baisakhi, on my contacting a D.I.G. of B.S.F. for providing us security, we went to "Gupt Ganga" near Nishat, Srinagar under security cover. Here I saw the room where Bhagavaanji had stayed for nearly six months as was reported by the Bhagavaan's close relative who accompanied us. The room is still in the same clay-coated shape. The security forces are stationed there for thwarting any offensive attempt by militants.

On the day of Mahayagnya, a few devotees observed fast and we prepared the usual *prasad* besides yellow rice (tahar) and cheese; these were distributed amongst the inmates of the Centaur Hotel. A similar function was performed on Mahajayanti as well. Verses from the Guru Geeta and Bhajans from Geetanjali were sung on all the festivals of Bhagavaanji. The T.V. documentary was telecast by the Doordarshan National Channel (DD-3) a couple of times and by the Doordarshan Kendra, Srinagar as well. Since then, such yagnyas have continued to be performed on the specific days meant for *homa* as a ritual.

I am glad to say that the devotees who joined us lately are taking keen interest in our programmes. It was courageous of the two of them who accompanied me to Kharyar premises; at the doorstep of the stair, we paid our obeisance to Bhagavaanji.

I feel wonder-struck to find how a layman who has never visited any Ashram of Bhagavaanji nor heard of him much is immediately drawn towards Him as he merely glances at his portrait or photograph. And when one visits the Ashram and attends the *Aarti*, there is no doubt that he comes into his fold for ever. Invariably, a gradual transformation of thought takes place in his *psyche* and he starts taking more and more interest in Bhagavaanji. Thus starts his spiritual Journey to the ultimate liberation. This has been experienced by me while remaining in Kashmir during the last few years of turmoil and many of us have seen how the "light" remains kindled even during the "darkness".

Bhagavaan Gopinathji Birth Centenary Seminar
on
"OUR SPIRITUAL HERITAGE : THE CONTRIBUTION OF SAINTS AND MYSTIC POETS"

Venue : Abhinav theatre, Jammu

Date & Time : Sunday, 29th March, 1998 at 1 P.M.

A Report

— A. N. Dhar

The seminar began punctually at 1 P.M. Dr. Baljinath Pandit, eminent Shaivite scholar, recognized as an authority on Kashmir Shaivism, presided over the function. Ms. Susan Walters, noted scholar-devotee from the Ramakrishna Mission, Institute of Culture, Calcutta, attended the programme as the Chief Guest (in quick response to a special invitation). She inaugurated the function by lighting the lamp (ratan-deep) in front of Bhagavaanji's portrait, followed by *guruvandana*. Thereafter Shri Pran Nath Kaul, Secretary Bhagavaan Gopi Nath Ji Trust, presented the *Welcome Address*, which was followed by the *Key-note Address* delivered by Prof. A. N. Dhar, Director of the Seminar. Then the Chief Guest, Susan Walters, presented a scholarly and learned address titled "Great Saints and Vedanta: Two Pillars of India's Unique Philosophy and Way of Life". Very appropriate to the occasion and to the seminar-theme, this address evoked a thunderous applause from the audience, with which the entire hall was packed almost throughout the duration of the seminar.

Professor Bushan Lal Kaul, presently Visiting Professor of Hindi, University of Jammu, functioned as the compere; he spoke both in English and Hindi, making very relevant and perceptive observations as and when the occasion demanded (besides introducing all the participants). Sixteen participants (including some out-station participants and the Compere) made their presentations by turns on various aspects of the topic as indicated below. All the speakers were heard patiently and the lectures were greeted with applause :

Name	Precise title of the paper
1. Prof. S. Bhatt (from J.N.U., New Delhi)	Remembering Bhagavaan Gopinathji and other saints
2. Shri Triloki Nath Dhar (from Goa)	Our Spiritual Heritage (a paper comprehensive in range)

3.	Prof. Neerja Mattu (Paper read in absentia)	The Poetry of a Saint : An Appraisal of Roopa Bhavani
4.	Dr. Shashi Shekhar Toshkhani	Spirituality and the Popularity of Saints (from Delhi) (Presented in Hindi)
5.	Lt. Col. R.K. Langar	Spirituality and Sainthood
6.	Prof. Kaushalya Wali	A peep into Abhinav Gupt's *Tantra Loka*
7.	Shri P.N. Madhup	Kashmiri Lokmanas Mai Adyatmic Chetna (Presented in Hindi)
8.	Shri Iqbal Nath Bakshi (Paper read in absentia)	Never to be Forgot
9.	Shri Arjan Dev 'Majboor'	Bharataya Rishi Parampara and Kashmir (Presented in Hindi)
10.	Dr. B.L. Kaul (Principal, Commerce College, Jammu)	Our spiritual Heritage and Science Today
11.	Dr. V.N. Drabu	Radha Soyamvara Theme in *Keshav Prakash* : AnAnalytical Study
12.	Dr. B.N. Kalla	i) Lal Ded Ke Vakhu Par Kashmiri Shaiv Darshan KaPrabhav (Delivered in Hindi). ii) Recited his Sanskrit poem "Kashmir Saurabham"
13.	Prof. Rageshwari Mattu (Paper read in absentia)	Spirituality and Music
14.	Mr. Philip Simpfendorfer (Paper read in absentia)	Bhagavaan Gopinathji as Jagad Guru.
15.	Shri Sardarilal Shali	Kashmir : Vedic God Surya and Bhagvaan Gopinath
16.	Prof. B.L. Kaul (Compere)	Krishna Joo Razdan (Paper delivered in Kashmiri)

Prof. K.L. Handoo, former Head, Department of Chemistry, University of Kashmir, who is an eminent scientist, came voluntarily to the dais and was permitted by the Chairman to speak what he claimed was very crucial and relevant; he made very perceptive and thought-provoking observations on the possibility of the Western scientists eventually turning to India for answers to the questions that today elude their understanding. That was how he paid his special tribute to the spiritual heritage that we have inherited as Indians.

Finally, the President, Dr. Baljinath Pandit, delivered a brilliant discourse on Kashmir Shaivism. A vote of thanks was proposed by Shri M.L. Pandit, President of the Bhagavaan GopinathJi Trust. The function concluded at 7 P.M.

Reflections on Attending The Seminar
"OUR SPIRITUAL HERITAGE : The Contribution of Saints and Mystic Poets"

— Susan Walters

This one-day Seminar, part of the Bhagavaan Gopinathji Birth Centenary celebrations, was an inspiring event -- especially for me.

As a long-time (fifty years) admirer and amateur scholar of Indian culture and religion —of India itself and all it stands for— I was delighted to be invited to speak at this Seminar. Since retirement I've been living in Calcutta at the Ramakrishana Mission, Institute of Culture where I'm doing editing and other work for the Publication Department. But I never thought I'd ever be able to visit holy Kashmir (which, I realize, includes Jammu where pandits and professors from Srinagar now live).

I was cordially received at the Jammu station on Friday afternoon, 27 March, by a group of Seminar organizers who took me to my very comfortable hotel room, which was to be my home for the next five days.

On Sunday I was taken to the Abhinav Theatre where the Seminar was to begin at 1 pm. The theatre seemed to me to be a holy place, with a beautifully decorated picture of Bhagavaan Gopinathji on the stage. Dr. Bal Ji Nath Pandit, eminent Sanskrit scholar who was to preside, Prof. A.N. Dhar, noted writer and poet, who was to deliver the keynote address, and I, as inaugurator, took our places on the stage. And the ceremony of lighting the lamp in front of Bhagavaanji and other formalities, including Vedic chanting by a well-trained group of young girls led by Sohanji opened the Seminar.

There were approximately seventeen speakers, most speaking English, some speaking Hindi or Kashmiri. I could of course follow only the English, but I would imagine the Hindi and Kashmiri speeches were of the same high level as the English speeches.

As part of the proceedings, the Special Centenary issue of *Patrika* was released by the President. Dr. Pandit. At the close of the Seminar, a Vote of thanks was offered by Mr. M.L. Pandit

Personally, I felt all during this visit to Jammu-Kashmir that I was in a holy place and was enjoying holy company.

My only complaint : The Seminar was written up in the local newspaper, and as has happened in Calcutta also, my words were completely misquoted; not only misquoted— the reporter put words in my mouth that were the exact opposite of what I said. One more bit of false information to darken even more the already polluted atmosphere of this dark age of untruth !

MY READING OF *REMINISCENCES OF SWAMI VIVEKANADA*

(Published by Advaita Ashram, Calcutta -1961)

— Professor S.L. Pandit

It so chances that my associations with the Sri Ramakrishna - Vivekananda Movement go back to 1928-1930, when I was at the age of 20-22 years a student for a postgraduate course at the University of Lucknow. Since then I have travelled a lot, both mentally and physically, during my long career as a college and a university teacher - at Jammu, Srinagar and Jalandhar - and after formal retirement, as one interested in the working of some well-reputed educational institutions in Srinagar, Kashmir, right upto 1989. Moreover, back in 1978, I had the rare opportunity of getting initiated as a lay devotee of the Ramakrishna Order by Swami Bhuteshanandaji Maharaj now the President of the Ramakrishna Math and Mission.

Through these aforementioned associations, I have had opportunities in the past many years of reading through a wide range of the publications of this international institution founded by Swami Vivekananda about a century ago. But it so transpires that I had recently the first opportunity of reading Advaita Ashram's very interesting and inspiring publication, entitled *Reminiscences of Swami Vivekananda*, the first edition being issued around 1960-61, and comprising articles written by men and women, both Indian and foreign, who had known Swamiji in India and abroad before he attained *nirvana* in 1902. I presume it is not necessary to recall here the various stages of the life and career of Swamiji from his birth in 1863 to his attaining *maha nirvana* in 1902. In fact, his unmatched contributions towards conveying the eternal message of India to the West and the subseqent constructive achievements in laying firmly the foundation of the Ramakrishna Movement both in India and abroad, cover just the last decade of his career. The earlier phases of his activity till his first visit in 1893 to U.S.A. and Europe appear to have been just a preparation for this total achievement. The present volume, in fact, presents certain aspects of his outstanding personality with a stress on its basically human characteristics.

Let me now try to put before the readers how the study of this volume of reminiscences has helped me to know and understand better some of the multidimensional but basically human qualities of Swami Vivekenanda. Let us start with a reference to a brief note of B.G. Tilak, pages 201-21 of this volume. All of us know that by 1892 Bal Gangadhar Tilak had established his unmatched political status as an outstanding leader of our freedom movement and as a scholar through his learned exposition of the *Bhagavad Gita*. This note, dated "about the year 1892" appears to have been discovered in the archives of the Pune English Weekly, *Kesri*, founded and edited by Tilak for several years. It relates to Tilak's chance meeting with Swamiji at the Bombay railway station when he was about to travel to his home

town of Pune. It was the *parivrajka* phase of Swamiji's career when he was travelling up and down and across India, mostly on foot and seeking shelter & food from the high & the low as a nameless sanyasin. At the Bombay railway station, two Gujarati gentlemen who had come to see off Tilak to Pune, introduced the nameless sanyasin to him with the suggestion that he (Tilak) might have the sanyasin - name not mentioned - as a guest for a while at Pune. As this brief note relates, Tilak kept the sanyasin as his guest at Pune for a few days. Next Tilak, who was a member of the Deccan Club, invited the sanyasin to a meeting at the club. To quote from Tilak's note : "At this meeting Shri Kashi Nath Govind Nath made a fine speech on a philosophical subject. No one had to say anything. But the Swami rose and spoke in fluent English, presenting the other aspect of the subject very lucidly.Every one there was thus convinced of his high abilities." That was some time in 1892. Then towards the last quarter of 1893, Swamiji suddenly sprang into fame, following his storming of the parliament of Religions in Chicago, U.S.A. (September, 1893), first in U.S.A. next across the Atlantic to U.K. & Europe, till in a few weeks the very soul of India was stirred to its depths, as recorded in the triumphant progress of Swamiji from Colombo to Kanya Kumari, on to Chennai & Calcutta, till he could snatch a brief period of rest & peace at Almora in the backdrop of the eternal Himlayas. Let us now record a footnote to Tilak's note of 1893. On noticing the pictures of the Swamiji in the Indian journals, he recognized his identity as the sanyasin who had been his guest at Pune a few months earlier. So he wrote to Swamiji on his Calcutta address, & records in the note that he got a prompt reply confirming his suspicion. Unfortunately, Swamiji's reply could not be traced by Tilak in the archives of *Kesri*. But B.G. Tilak concludes his note by recording that during the next Congress session at Calcutta he visited Belur Math and had a very lively exchange of views with Swami Vivekananda.

It so appears that, possibly in response to requests to persons in India and abroad, the material for this volume was received not strictly in a time-bound order, while some of the articles had already appeared from time to time in *Vedanta Kesri* and *Prabuddha Bharata*, right from the twenties to the early sixties of the present century. Also it so chances that most of the very moving writings came from the American ladies who had had opportunities to meet Swamiji from 1893 to 1900. Even I felt that these writings, contributed by some US. ladies, were more emotional in their devotion than those contributed by some scholarly men folk in India and abroad. One such contributor, Reeves Calkins who travelled to India to meet Swamiji in 1900, recalling the unprecedented popularity of the Indian sanyasin following the outstanding impression made by him at the Chicago Parliament of Religions, writes, " I, as a young preacher fresh from the University, did not greatly admire the magnificent case with which he waived aside Christian history.... I was prepared to credit the report that, not his ideals, but his eyes were leading captive stilly American women which was manifestly unfair." The mystery of this impression on American women was later explained by Josephine Macleod in an article published in 1962 by noting, following her visits to India, that " the Indian civilization is based on motherhood, and our civilization is based on wifehood, which makes a tremendous difference.." But Mr. Kalkins was by 1923 convinced of the spiritual stature of Swamiji after he met him at Belur Math around 1900-1901. He writes," One night I participated in a discourse. Vivekananda had

been particularly brilliant. His conversation was like Ganga at high flood. There was really no interrupting him." Then he goes on to quote the Swami "Let England teach us the fine art of government.... But let no nation presume to teach India religion, for here India shall teach the world."

Let me next record a few estimates of Swamiji's status as recorded by his devotees. These appear to stress the purely human qualities of Swamiji, almost sometimes childlike in their simplicity & informality. In this respect, the record of Mary C. Funke is very interesting and revealing. She & some of her female friends from Detroit had been invited to stay at a sort of holiday home organised by Swamiji in 1894 at the Thousand Island park with a natural background unmatched in its loveliness and variety, of hills, forest covers, the majestic River Lawrence and a self-sufficing, simple and comfortable dwelling place in a park. The party had not met Swamiji on a personal level before and so they were rather nervous about how they might be received. Says Marry C. Funke. " But he did accept us - he did, the blessed One!... Even in my wildest dreams I could not imagine anything so wonderful, so perfect. To be with Vivekananda! To be accepted by him. His voice wondrously beautiful. And Swamiji's fun-making is of the merry type.... With infinite pains he tried to show us the path he himself had trod.... After thirty-one years Swamiji stands out in my consciousness a colossal figure this Man of fire and Flame, and there were some who received him, and to those who received him he gave Power! Such was Vivekananda !"

As most people having even a limited knowledge of the work and ideals of the Rama Krishna Mission are aware that the most ardent English devotee of Swamiji was Miss Margret Noble, whom Swamiji renamed as Sister Nivedita, and who totally devoted herself to the service of this country till her last breath. She has obviously written much about India and the country's need for educating her women folk. I do not feel inclined to quote from her writings now. I should prefer to quote what Manmatha Nath Ganguli writes about her. Ganguli, it appears, was a highly devoted admirer of Swamiji, and went to meet him at Shri Balram Bose's house in Calcutta where Swamiji was staying on his return from U.S.A. in 1897. Bose had heard of sister Nivedita but had never met her till then. While waiting for an interview with Swamiji in Balram 'Bose' hall, this is what he observed : 'I took my seat in a corner of the floor and in a short while there came Miss Noble through one of the hall doors. She wore an overall robe of pale saffron and there was a necklace of holy *rudraksha* beads on her neck. As she entered the room barefooted, she looked as pure as a Goddess....She went with slow strides to the door adjoining the room in which Swamiji was resting but then she knelt down beside the door frame and folded her hands ; her fingers and palms joined to offer her obeisance to the Lord. She bowed down in this posture & then remained on her ankles with joined palms as we do while praying. But she did not enter the room in which Swamiji was sitting on a cot. Swamiji talked with her for a while, and she also answered in a soft voice reverentially as if she was in a church. Then again she bowed down to the Swami and went away as silently as she had come....I had heard a lot about Sister Nivedita but this was the first time that I saw her in person. Her face had a serenity and a fullness that one sees in the face of Madona, indicating a direct vision of God."

I should like to conclude with a few interesting extracts from the record of Swami

Sadashivananda who was in 1898 as a youngman, staying in Varanasi. He had got interested in the work and ideals of the Rama Krishna Mission & was fully aware of the worldwide renown of Swami Vivekananda following his first visit to U.S.A in 1893. He was most devoutly seeking to meet Swami Vivekananda, who was by then back in India. One day, in September, 1898, he came to know that Swamiji was due to arrive in Varanasi for a change. It so chanced that preparations for establishing the Rama Krishna Mission Home of Service at Varanasi were already going ahead; & the youths of the projected Home of Service selected Swami Sadashivananda to receive Swami Vivekananda at the railway station. When Swami Sadashivananda received Swamiji, he put the garland at his feet & recalls. " Then I looked up & saw full at his face; and suddenly I remembered the face, already very familiar to me in my dreams!"

It so transpired that Swamiji was by that time in an acute stage of declining health. He was aware of this & remarked to swami Sadashivananda during this visit to Varanasi, " This is a shattered body. How long can you keep it going? And supposing this body is no more, Nivedita, Ihashi (later Swami Ramakrishnananda) and others will obey me. They will die in harness and can never falter in carrying out my instructions. They are my only hope." Swami Sadashivananda concludes ." We were young and inexperienced. But we could understand his love. It was not of this world. Whoever has seen the Swami even once can testify that he has seen a man who could love and who came to teach love to the world. How many youths have renounced everything to join the order of monks only because of this divine love of the Swami."

There are worlds beyond the stars
and there is many a test of love
Which has yet to be undergone.

*

It is love which causes the ups and
downs in human life.
It is love which brings about the high
notes and low notes in music divine.
It is love which gives an endless boost
to the wayfarer.

[Translation of Dr. Iqbal's well-known verses]

A review of
JAGADGURU BHAGAVAAN GOPINATH JI,
by Shanker Nath Fotedar

— Susan Walters

Jagadguru Bhagavaan Gopinath Ji is a biography of that holy man written by one of his devoted disciples, Sri Shanker Nath Fotedar who first met Bhagavaan Gopinath Ji in 1946 at the Sri Kshirbhavaani shrine 16 miles north of Srinagar. Sri Fotedar stayed for about 7 months in a year at Srinagar; during the period he would visit Bhagavaanji every afternoon without a break. He spent the remaining months outside Kashmir.

In the book's Introduction, Sri Fotedar gives a brief sketch of the situation that has come about through tragic circumstances in Kashmir, and warns us of the possible future serious consequences that may ensue. He says,

> . . . we may find ourselves rudderless and enslaved, like the West, to the cult of materialism, unless we make positive efforts to arrest and reverse this new...trend. We must rediscover ourselves and recapture our lost values and faith in the Almighty, the Universal Atman who sustains and controls the destiny of the World [1].

It is to aid in arresting this 'cult of materialism that' Sri Fotedar has written this book, as even Kashmir no longer produces the great saints that once dotted its landscape. The saints are the great souls, who, coming from time to time to this earth revive the ancient truths of the Vedas, the God-given scriptures that show us how to live, and how to die. Without their presence, we are indeed lost. This book shows us how one of our most recent saints behaved, what he taught, and what he did to help many, many people.

15 chapters covering every aspect of the saint's life make up the book.

Bhagavaan Gopinath Ji's guru was possibly a Kashmir saint, Swami Zana Kaak, and the Bhagavaan was probably initiated secretly, according to some of those who knew him well. However, not long before he passed away, some one asked him who his guru'[2] was, and he pointed to his copy of the Bhagavad Gita and said,' Any one of the 700 slokas of the Bhagavad Gita can be one's guru, and in reality, God, who is the True Self is one's Guru' ? From this we can only say that Bhagavaanji has not given a direct answer to the question regarding the identity of his Guru.

Daily Activities

Bhagavaan Gopinath Ji spent most of his time seated on his asana, his room often full of people who came for his darshana, or to get advice about some problem. He also visited various shrines from time to time, where he would also spend long hours on his asana.

Every morning, he would wash his face and Yajnopavit (sacred thread)

at a water tap, and resume his seat on his asana which he would not leave till the next morning, or sometimes for 48 hours, not even to make water. Seated on his asana, he would tie his turban, put on a saffron tilak with a touch of ash at the centre. He would next start his dhooni (sacred fire)....After offering some oblations into the dhooni, he would fill his chillum and start smoking.[3]

A distinguishing mark of Gopinath Ji was his frequent smoking from a chillum (a receptacle for tobacoo and live coals for smoking, according to the Glossary).

His eating habits consisted of taking a cup of green tea with sugar at 9 a.m. At about 1 P.M. he would have his lunch or rice, vegetables, etc. Later in the afternoon he would drink another cup of tea, with milk and salt. Eight months before his passing away, he stopped taking that one meal a day. He observed fasts from time to time, when he would consume nothing except an occasional cup of tea.

He never married, and encouraged his disciples to practise celibacy. He had great admiration for celibates. He lived with various friends and relatives.

Sadhanas

From early childhood, he recited traditional hymns such as Panchastavi, the Bhavani Sahasranama, the Saundarya Lahri, the Shiva Mahimnastotram, the Bhagavad Gita and the Guru Gita. He loved music and sometimes organized Raslilas, at which time he would become lost in ecstasy.

In 1920 he started his daily parikrama around the sacred hill of Hari Parvat. There he would remain at a hut smoking his *chillum* for hours before returning home.

From 1930 to 1937, Bhagavaan Ji while staying at the home of Pandit Tika Lal, practised intense sadhanas, frequently fasting. He evidently had the vision of Shiva at this time.

In 1937 he, his sister and his elder brother moved to the house of Pt. Nila Kaul Saraf, in Srinagar. There he continued his daily routine much as before.

From 1957 to 1968, when he expired, Bhagavaan Ji stayed at the home of his elder sister. Musicians would sing before him every Sunday, accompanied by various instruments. On Sunday 26 May 1968, however, he told the musicians to stop playing, saying,'We shall not listen to any more music'.

The Last Day

At 3 P.M. 28 May, 1968 three sadhus came to see Bhagavaan Ji and he requested a devotee to pay each of them 1 rupee, as was his custom with holy men. A devotee started making tea, but Bhagavaan Ji said,'We shall not take tea any more'. He remained in samadhi till 5 : 30 P.M., when he asked for and was given some sugar water. At 5: 45 he uttered, "Om namah Shivaya" in a low voice and looked around with infinite love towards those present. He then closed his eyes and all was over.[5]

Over 20,000 persons from all communities attended the cremation rites the following day. The Nirvana rites were started by the pandits at about 5 p.m. that evening, and it was all finished at 10 P.M.

In Chapter XIII a number of the miracles Bhagavaan Ji performed -- both on a personal and on a collective level -- are

reviewed. And Chapter XV tells of his many devotees and disciples.

Chapter XIV deals with Bhagavaan Ji's philosophy. Here we will quote the author :

> To my mind, Bhagavaan Ji's philosophy was something akin to the Trika Doctrine of the Advaita Shaivism of Kashmir, with Jnana (knowledge), Iccha (will) and Kriya (action) predominating. This doctrine means the recognition of the Self and the return of the Self, through realistic thought to the state of perfection from which it has fallen.[6]

Like Sri Ramakrishna, Bhagavaan seldom used the pronoun 'I', instead, he would say 'we'; in the same way Sri Ramakrishna would say 'this' when he was referring to himself. This habit indicates the lack of egotism in both saints.

References :

(All from book under review)

1. P.x
2. pp. 9-10
3. p. 19
4. p. 47
5. PP. 47-48
6. P 85.

This book is published in by Bhagavaan Gopinath Ji Trust (Regd) Kharyar, Habbakadal, Srinagar 190001, Kashmir.

The Guru's grace is called *shaktipat*. Through the power of the unfolding Shakti, a seeker loses the sense of duality which arises from the groups of letters. He experiences the potency of the mantra, which is all-pervasive unity. To one who understands the principle of, *matrika*, Parashakti gives worldly enjoyment as well as liberation. But when one fails to understand this principle, the *matrika shakti*, appearing as subjects and objects, gives rise to joy, sorrow, fear, jealousy, enmity, agitation, and envy. It makes one undergo worldly experiences. One who knows the secret of the *matrika shakti* merges the gross and subtle universes into Consciousness Such a seeker is without pride. His ego and pride have been burned in the fire of knowledge, and only the awareness of *Shivo'ham* --- "I am Shiva" -- remains.

[Muktananda]

A Brief History of Bhagavaan Gopinathji Trust and its Constitution

(continued from the previous issue)

— Pran Nath Koul

Meeting & Quorum

The Board of Trustees will hold meetings whenever desired, required or requisitioned at the request of at least seven Trustees, but not less than twice in a year. The Annual General Meeting of the General Body of the Trust shall be held on or around the 'Mahajayanti' of Bhagavaanji. Notice for the meeting of the Board of Trustees shall be given at least 15 days in advance and for the Annual General Meeting (AGM) at least 21 days in advance. The quorum for the meeting of the Board of Trustees shall be nine and for the A.G.M. of the General Body, 1/3 of the current membership of the devotees. In the absence of a quorum the meeting shall automatically stand adjourned to the same day in the next week and shall be held irrespective of the presence of the quorum, subject to the concensus of all the four office-bearers.

Annual Accounts and Annual Report

The report of activities carried out in the preceding financial year and the calendar of activities for the next financial year, along with the complete financial statements, shall be placed, by the Secretary, before the Board of Trustees for discussion and approval. The Annual Accounts duly signed by the President, the Secretary and the Treasurer, in token of approval by the Board, shall be forwarded to the auditors for their audit and report. The duly audited statements of accounts, as well as other information, shall be placed in the ensuing Annual General Meeting for adoption/confirmation and subsequently made public.

Bank Accounts

The Managing Body of the Trust shall be authorized to open Bank Account (s), Current or otherwise, in any scheduled bank, to be operated jointly, by (1) the President and (2) the Organizer or any other office-bearer, as decided by the Managing Body of the Trust, from time to time. However, at the meeting of the AGM held at Jammu on 28th March, 1998, it was decided that Miss Jayakishori Pathwari and Shri M.K. Tiku shall be competent to open Bank Accounts at Jammu while the President and the Secretary of the Trust will do so at Delhi.

Investments

The Managing Body shall be responsible for the deployment of funds available with the Trust, in a prudent manner as is lawfully permissible or prescribed, which yields the maximum returns without undertaking any activity for the purpose of profit. Furthermore, the yield/interest or any other compensations received from these deposits, will be completely and fully utilized for furthering the ideals.

Resolutions

All resolutions of the meetings shall be passed by a majority vote. Resolutions may also be adopted by circulation amongst all the Trustees. In the case of a tie, the President or the chairing person, if and when the

President is not present, shall have the casting vote.

Minute Book (s)

The minutes of the meeting shall be recorded in handwriting, on a properly maintained minute-book, by the Secretary or his nominee. The minutes shall be singed by the Secretary and countersigned by the President in the next meeting.

Rules & Regulations and Amendments thereof

The Board of Trustees may make any rules and regulations considered conducive to and necessary for running of the Trust effectively and smoothly. The Board of Trustees may even make subsequent amendments, if and when found necessary, for the purpose by a majority decision.

Removal of Trustee (s)

(a) In the event of the demise of a Trustee, or a Trustee being incapacitated due to illness, ageing etc., the board of Trustees shall nominate a person who is on the Register of Devotees of Bhagavaan Gopinathji, by a majority vote.

(b) In the event of one or more Trustees resigning, the remaining members of the Board shall nominate member (s) to fill the vacancy (ies) from amongst the persons listed in the Register of Devotees of Bhagavaanji, by a majority vote.

(c) In the event of a Trustee being found, by the majority of the Board of Trustees, to have done any act involving moral turpitude of any kind or having indulged in any activity which is held by the majority of the Board as reprehensible, such Trustee (s) shall cease to be member (s) of the Board after the due decision taken to that effect by the Board of Trustees, as outlined above. The vacancy/vacancies so created shall be filled by a majority vote, from among the persons on the Register of Devotees of Bhagavaanji.

Powers of the Office-bearers

President : Shall ordinarily preside over the meetings of the Trust, sign cheques for disbursement of money for Trust-work presented by the Secretary, drawals from the bank along with the signature of the Organizer, pass all vouchers for payment, sign cash book, ledger and stock registers.

Organizer : shall act as General Manager and exercise general vigilance on the activities of the Trust, tender his service/ advice to the Trust from time to time and help in collection of donations.

Secretary (Principal office-bearer) : shall be custodian of all records and such other property as the Trust may commit to his charge, conduct all correspondence, issue notices for convening meetings of the Trust, keep minutes of all the meetings and get them confirmed by the President or Presiding Trustee, execute all contracts approved by the Trust and perform such duties as may be assigned to him by the Trust from time to time, incur expenditure for which purpose a permanent imprest will remain with him, being authorised to issue complimentary copies of the Trust-priced publications to religious institutions, donors and well-wishers of the Trust.

Cashier : Shall maintain a daybook for receipts and expenditure pertaining to the Trust and will be responsible for the security of the money received by him for the Trust, will record on the counterfoil of the receipt book the amount and date of receipt of money and adjust account regularly, furnish monthly statements of

receipts and expenditure to the Treasurer for posting in cash-book and ledger.

Treasurer : shall be responsible for maintaining cash book ledger, sub-account registers and make regular postings of income and expenditure and get these signed by the President, keep watch over credits and debits of the accounts of the Trust in bank, check sub-registers, stock-registers and any other register maintained by the cashier, prepare a yearly budget and balance-sheet of the Trust duly audited by authorised auditor.

Incharge Stores : shall be responsible for safe custody of stock articles purchased from the Trust accounts or received as gifts from time to time.

Acquisition of Property :

The President and Secretary jointly will be authorized to enter into any deed for purchase or acquisition of property on behalf of the Trust.

A resolution to this effect duly passed in the Trust meeting shall form an annexure to such a deed.

Sale of Property :

If at any time it is felt that some portion of the acquired property attached to Ashram needs to be sold in the interests of the Trust, all the formalities as stipulated in terms of purchase will hold good herein also.

Directive Principles :

(i) The Jammu Ashram is to act as the nerve-centre for the activities of the Trust and a co-ordinator between various Ashrams.

(ii) The Flag of the Ashram will be rectangular, of deep red cloth 1-1/2 Mt x 1 Mt size having Omkara in the midst.

(iii) The sale of any publication material or display of a banner other than that of the Trust will not be allowed in the premises of the Ashram.

(iv) Request of any organisation or individual for performing their religious rites will be considered provided it does not hinder the normal functioning of the Ashram.

(v) The Trust and the Ashrams will not be amenable to any political influence under any circumstances.

(vi) Starting of any philanthropic activity will depend on the availability of the requisite infrastructure.

(vii) The image of Bhagavaanji will suffice for worshipping any deity in the Ashram. No portrait of photograph other than that of Bhagavaanji will be displayed in the Ashrams.

(viii) No titles will be conferred on any of the devotees of the shrine in any circumstances.

(ix) No institution or individual can organise or perform any function in the name of Bhagavaan Gopinathji Trust without the prior permission of the Trust.

(x) The sacred relics of Bhagavaanji will be displayed for the Darshan of devotees on festive occasions and preserved under scientific conditions.

(xi) There will be one and only one style and formation of *sandhi vandhana* for all the Ashrams of the Trust.

(Concluded)

BHAGAVAAN GOPINATH JI ASHRAMS

— B. N. Fotedar

Ashram at Srinagar

The first and foremost job which the Bhagawaan Gopinathji Trust had to undertake was to have a centre where its activities could be started and later directed from. In fact this was meant to serve as a fountainhead for the execution and transmission of Bhagavaanji's mission and ideals.

The Trust was looking for a suitable place when the Managing Committee of Durga Mandir at Kharyar, Srinagar, who were constructing a house near their Mandir, generously allowed the Trust to construct the first floor at their own expense and utilize it for their activities . The place is on the right bank of Vitasta (Jhelum) river and is very serene.

It may be stated here that sometime back the Managing Committee of Durga Mandir had approached Bhagavaanji for his blessings for this project of theirs. Bhagavaanji not only blessed them, but gave a token contribution of one rupee to them. Little could anyone foresee at that time that it would be a great centre for "Bhagavaan consciousness" after his Mahanirvana.

The Trustees, in view of this background, readily grabbed the opportunity and conveyed their consent,even though they had very meagre funds for the purpose.The core group of devotees worked strenuously in not only collecting funds but in also meeting the requirements of labour and material on a day-to-day basis. There were times when they did not know wherefrom the payment to be made in the evening to the labour would come. Bhagavaanji's grace however solved all problems and together with the dedication of the devotees, a beautiful hall was built up in a record time, and it was used from 1969 itself. Daily *Aarti*, pooja, and other work started the same year. However, the first Nirvana Ceremony of Bhagavaanji was performed at his old place at Chandpore.

A marble statue was ordered from a skilful sculptor of Rajasthan, which was received and installed in 1973. The statue resembled Bhagavaanji and the devotees entering the hall first time were wonder-struck to notice the resemblance.

"Bhagavaan consciousness" started spreading slowly but steadily and in 10 years' time the hall was found to be insufficient to accommodate all devotees, many of whom would then stand on the stairs or in the compound, particularly so on holidays and special festive days.

Many a saint and seer visited this Ashram and took part in *Aarti* and Pooja. One of the main visitors was His Holiness Gagan Gad Maharaj of Kohlapur/Kapoli (Maharashtra) who visited the Ashram twice during his Yatra to Swami Amar Nath Ji in 1980-90 decade.

Swami Ranganathananda of Ramakrishna Mission also visited the Ashram and spoke on spirituality. So eloquent was his speech that the audience thronged the hall, the stairs, the compound and the lane leading to it.

There were several other seers and saints who also visited and blessed the place.

Ashram at Jammu

The catastrophic activities of murder and mayhem in the Kashmir valley and the exodus of the Hindus from that place in early 1990, caused a stop to all activities at the Srinagar Ashram. The Trustees, however, after the initial shock and pangs of 'migration', re-asserted themselves and gave due thought to the problem, feeling that if ever Bhagavaanji's need was greater it was at the hour when everything seemed dark.

The activities of *Aarti* and *Bhajan, Kirtan* were started in a private room, where a few devotees assembled. Meanwhile, the Trust looked for some land to build a place of its own. Fortunately, a devotee had a piece of land with a ramshackle shed on it at Bohri, Talab Tillo, Jammu. This was immediately purchased and with a little improvisation, the activities of Bhajan, Kirtan, Homa and Yagnya were started at this place. As the funds were very limited, the devotees and Trustees started a compaign of fund-collection all over India.

The foundation stone for the Ashram building was laid on 9th Dec. 1992. Here it would be appropriate to quote the relevalent extract of the resolution of the Board of Trustees on the 'Sheel Niyas' of this building :

"On this Guru Dev day, the 9th Dec. 1992, corresponding to the Purnima of Magh, Shakul Paksh, 5068, the Trustees of Bhagavaan Gopinathji Trust, have performed the 'Sheel Niyas' of this temple dedicated to Jagad Guru Bhagavaan Gopinathji with great humility, nevertheless with great pride and joy. We begin this venture by seeking the grace and 'Anugrah' of Bhagavaan Ji for its speedy and successful conclusion. We hope that this temple will be a great source of inspiration and guidance to us and all who may seek his refuge, and serve as a centre for promoting universal brotherhood, compassion and peace. May the Bhagavaan also dispel the clouds of gloom and darkness that encircle us now and lead us to happiness and freedom from oppression and enable us to carve a path of spirituality, brotherhood and compassion for one and all and our future generations".

It goes to Bhagavaanji's credit and it is through his 'Anugrah' that even those people who had never heard of him came forward with their contributions. The result is a beautiful L-shaped 2-storeyed building with a prayer hall; place for Homa, for office, for library is available alongwith a good kitchen and bathrooms. A well dug, with motor, furnishes water for the work and there is a small lawn very beautifully maintained by the devotees. Some of the devotees, who have qualified themselves as Engineers, dedicated themselves to almost day and night work to make this project a success.

A statue of Bhagavaanji was arranged from Jaipur and installed on 30-12-93.

It was while this Ashram was under construction that His Holiness Gagan Gad Swami Maharaj,mentioned already as a topmost saint of Maharashtra, who was on his way to Vaishno Devi, visited the place, took part in the *Aarti* and blessed the project by giving his Ashirwad and encouragement to the Trustees to go ahead with it. He also assured them that all obstacles and difficulties would be surmounted. These words proved to be prophetic. It may be mentioned here that even though he lived in far off Maharashtra and had never met Bhagavaanji in person, he seemed to be fully aware of his spiritual eminence.

Even though the pooja , *Aarti* and other activities continued at this Ashram under improvised conditions, it was formally consecrated on 30th Dec. 1993. A concourse

of devotees visited the Ashram from early morning till late in the night on that date. Their faces were radiant with joy and pride; they recited the words "OM NAMO BHAGVATE GOPINATHAI" repeatedly and parttook of 'Parsad' after taking part in pooja, *Aarti* and homa. A resolution passed on this occasion by the Board of Trustees is recorded here:

"This day the 30th of Dec., 1993, we have gathered here in this extra-ordinary meeting to celebrate an occasion which one rarely gets in one's life time. This proud occasion is the formal inauguration of the newly built complex at Bohri and for the installation of Jagad Guru Bhagavaanji's marble *moorti*. This artistic and life-like statue is a work of triumph of the Shilpkar of Jaipur.

"We would like to recall the 9th of Dec. 1992 when the foundation stone was laid for this complex by the Trustees and some devotees. Any one can be proud of the construction of two-storeyed structure within a period of one year only. This has been due solely to the grace of Bhagvaanji and the enthusiasm and devotion of our young engineers, architects and some of the Trustees who have given everything to this project and we place on record our appreciation of their work. The immense pleasure and the enthusiasm with which the devotees responded speak volumes for them.

"On this occasion our thoughts naturally go to our founder Trustee/Patron Sh. S. N. Fotedar and other devotees some of whom are unfortunately not with us physically now. It was their long cherished dream to bring Bhagavaanji closer to the people of Jammu and other parts of India.

"We would also like to place on record that a one-storey complex has been built up at Pamposh colony, New Delhi, in a record time of some months and it has been functional since July 1993. This was mainly due to the efforts of our worthy President, Sh. M. L. Pandit and a few other members. We would like to appreciate this job done and place our thanks on record.

"The above efforts would not have borne fruit if contributions had not come from all quarters and even from some people who had not even heard the name of Bhagavaanji before.

"We would like to place our appreciation on record.

"We hope and pray that both these places will be a source of great inspiration to the devotees now and hereafter, who may seek redressal of their wordly ills or seek their spiritual enlightenment from Bhagavaanji. May this beacon light shine for ever and bring compassion, righteousness and discretion to the devotees as was the wish of Bhagavaanji".

What started as a trickle of devotees in this Ashram has grown into a river due to increased participation of devotees. On Yagnya day performed on the Mahanirvan Day each year, thousands of people throng the place and discipline/control has to be exercised so that stampede or any other accident does not take place. Even on Mahajayanti day the crowds are enormous. On holidays and special days of prayer and other functions too the devotees spill over from the hall to the lawn and other spare places. Such has been the magnetic pull of this centre that within the span of a few years it has gained immense popularity and has become a great centre of spiritual enlightenment and "Bhagavaan consciousness". It should be anybody's pleasure to see the young & old men, women and children and the weak and disabled keen to pay their homage to the great saint and seek his forgiveness for their omissions and commissions and ashirwads for their well - being and redressal of their mudane problems or for their spiritual advancement and salvation.

Ashram at Delhi

By the end of 1991, when the idea of building an Ashram at Jammu was conceived, his Holiness Gagan Gad Maharaj had prophesied that not only will the Ashram be built up in Jammu but also another one will come up at Delhi. This was said by him much to our surprise, as the Trust had then no money to buy land nor the means to construct a building.

Strange, however, are the ways of *siddhas* ; while the construction work in Jammu Ashram had hardly begun, a piece of land was offered by the residents of Pomposh Enclave in New Delhi. The opportunity was not allowed to slip and in spite of financial and other constraints an Ashram, a single-storeyed building was constructed at Pamposh Enclave, New Delhi and it became operational in 1994. It was a much needed project for New Delhi and other adjoining areas like Gaziabad, Faridabad, etc. where a lot of displaced Hindus had taken refuge in 1990 or earlier in 1947-48. They needed a centre for the dissemination of spiritual thoughts and for religious observances to plug in the loss they had suffered by foregoing their ancestral spiritual centres in Kashmir.

Slowly the number of devotees increased at this Ashram and we had a big gathering on Maha Nirvan Day to participate in the annual Yajna and on Mahajayanti day to take part in 'Padak Pooja', birthday pooja and 'Bhooj' to sadhus and devotees.

On all holidays and special days a huge congregation of devotees can be seen now at this Ashram.

A marble *moorti* of Bhagavaanji has also been ordered for this Ashram from Jaipur and is under preparation. It is hoped that it will be installed in the near future.

Man has been tied hand and foot to

a plank

And tossed on a stormy sea with the

injunction that he must not allow a

drop of water to wet his garments.

[Hafiz]

RELEASE OF POSTAL STAMP ON BHAGAVAAN GOPINATHJI :

(A Brief Report on the Event)

— Sohan Krishen Khurdi

Among the highlights that marked the year-long celebration of Bhagavaanji's birth centenary, the release of a commemorative postal stamp on him by the Department of Posts, Govt. of India, was an event of considerable significance. Hosted by the Bhagavaan Gopinathji Trust, Pamposh Enclave, New Delhi, the programme was held on Friday, 3rd of July, 1998 at the F.I.C.C.I. Auditorium, New Delhi.

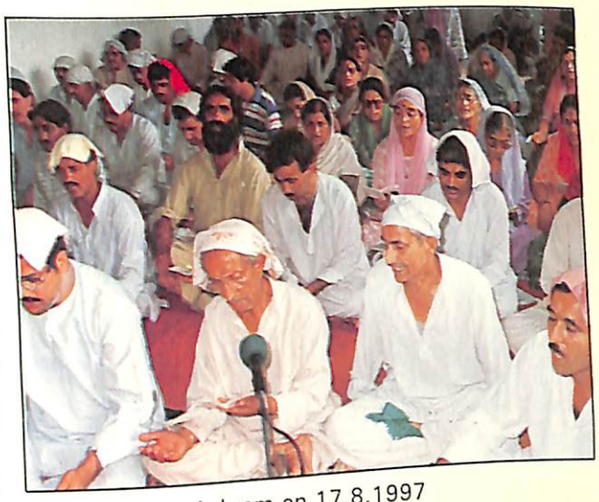
The function received wide publicity in the country and a fair coverage in a number of national papers. It began at 5.30 sharp with the arrival of the Union Communications and Information & Broadcasting Minister, Mrs. Sushma Swaraj. The auditorium was packed with the audience that consisted of a large number of devotees, guests including special invitees to the function, and media persons. The Welcome Address was delivered by Shri Pran Nath Kaul, Secretary of the Trust. Mrs. Sushma Swaraj releasing the stamp priced at Rs.3/- said it was unfortunate that while the day was being observed all over India and abroad, circumstances did not allow such a function to be held in Srinagar, Bhagavaanji's birth place. Describing the Bhagavaan as a leading light for the Community and the country, she observed that he had taught universal love and brotherhood, and through his *sadhana* preached against the evils including untouchability that afflict our society. Prof. Chaman Lal Gupta, MP, who was the Chief Guest on the occasion, paid tributes to the memory of Bhagavaanji as a great saint, and further called for measures to ensure that Kashmiri Hindus returned to the valley and lived an honourable life there as before. Shri R.U. Prasad, Secretary (Posts), was also present on the occasion as a special guest.

The function was presided over by Shri Pushker Nath Kaul, a former Chief Secretary of the J&K Govt. After he delivered his address, Shri Makhan Lal Pandit, President of the Trust, proposed a vote of thanks. Apart from the Guru Vandana offered at the start of the programme, Shri Rajinder Kachru entertained the audience with his *bhajans* that he sang delightfully in his melodious voice, bringing the colourful function to a happy end.

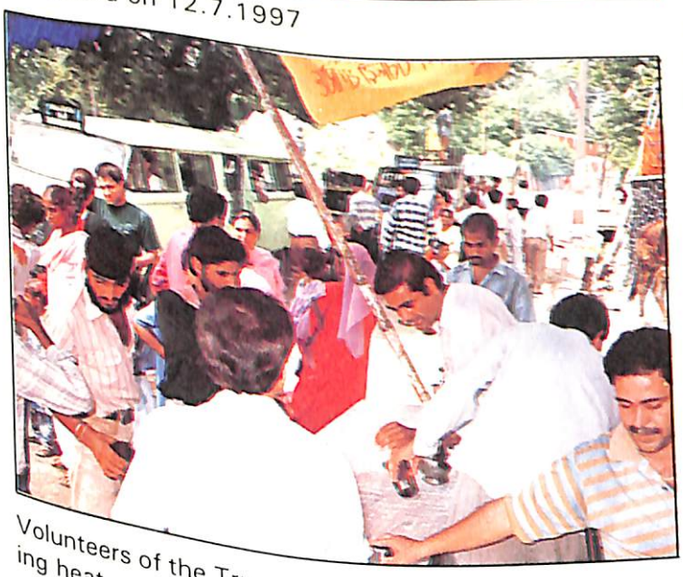
The Welcome and Presidential Addresses, and the Vote of Thanks are reproduced in this issue sequentially immediately after this report, and are followed by the Press Note issued by the noted journalist, Shri Manohar Trakru.

Birth Centenary Celebrations (Continued)

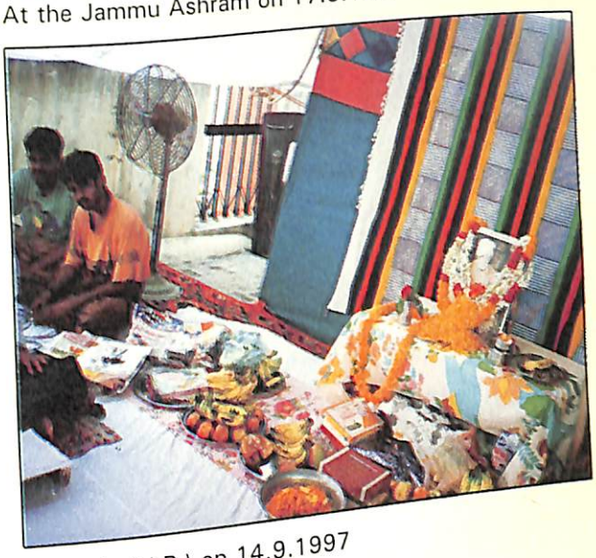
At Geneva on 12.7.1997



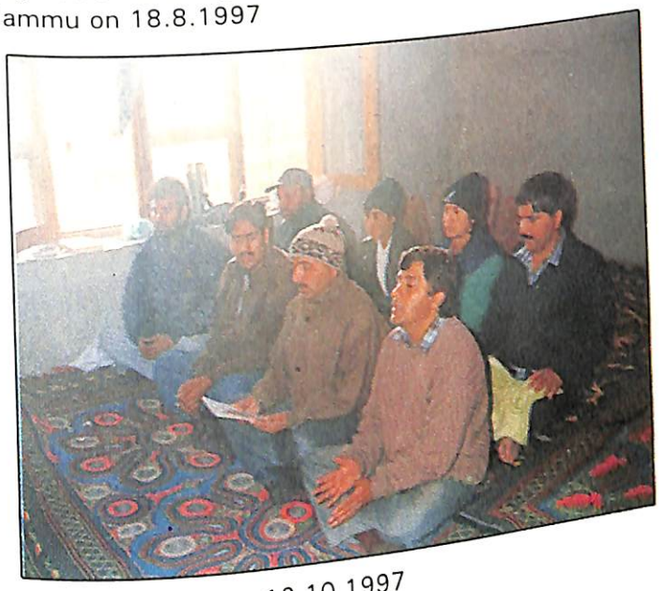
At the Jammu Ashram on 17.8.1997



Volunteers of the Trust Offering cold drink during scorching heat near Shiv Mandir, Jammu on 18.8.1997



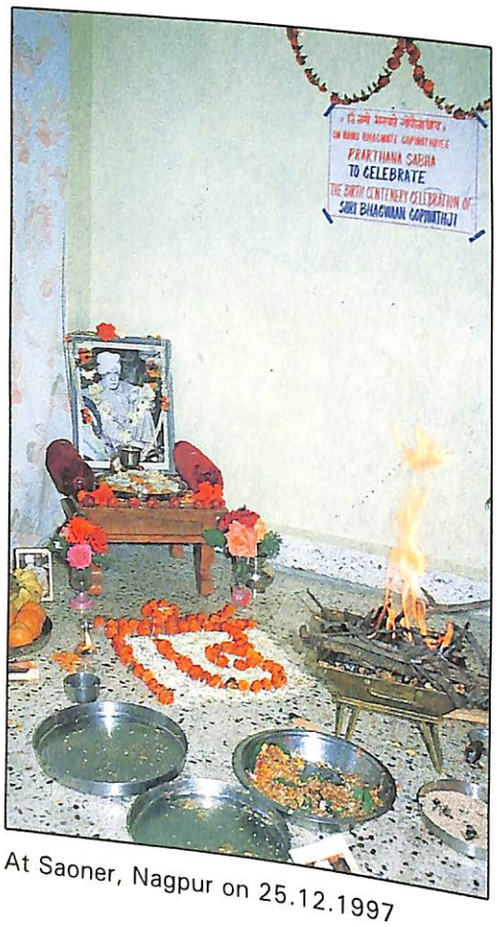
At Noida (U.P.) on 14.9.1997



At Leh, Ladakh on 12.10.1997

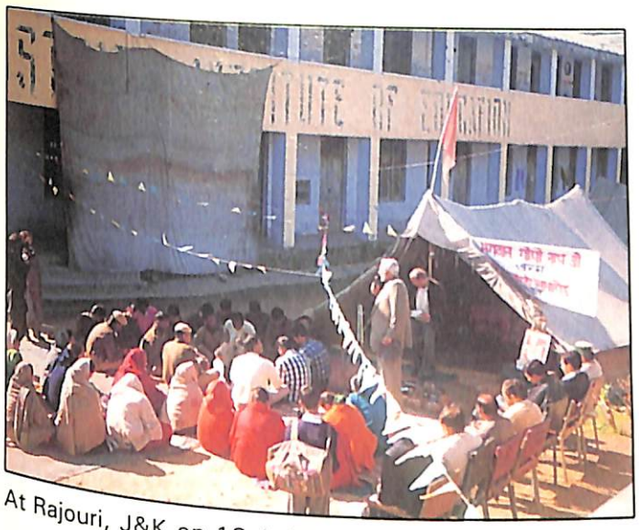
At Pamposh Enclave Ashram, New Delhi on 16.11.1997

At Salt Lake, Calcutta on 7.12.1997

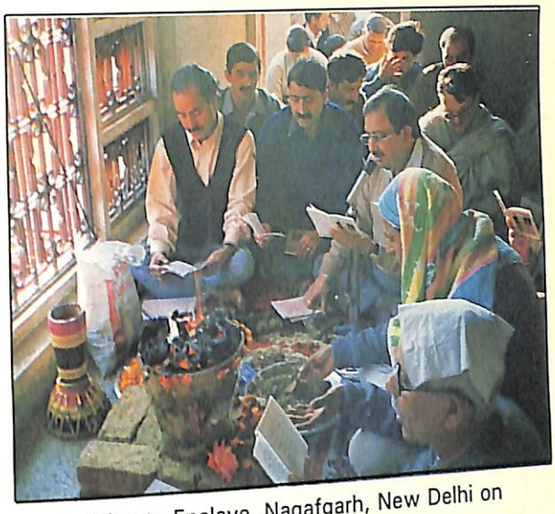


At Saoner, Nagpur on 25.12.1997

At the Abhinav Theatre, Jammu (Tawi) on 28-12.1997

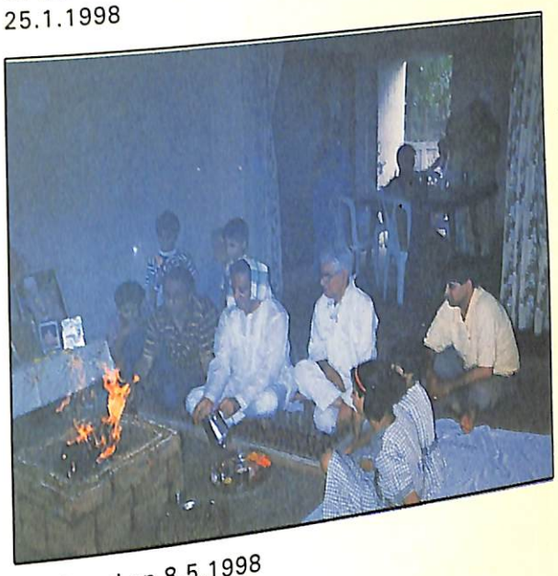


At Rajouri, J&K on 18.1.1998

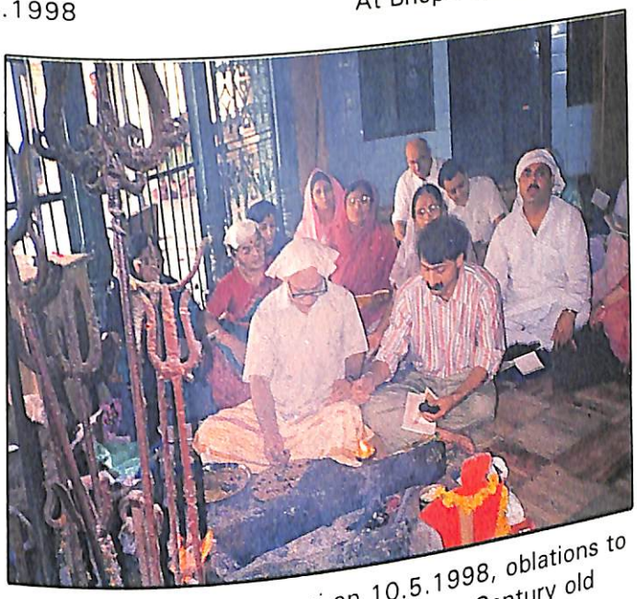


At the Vitasta Enclave, Nagafgarh, New Delhi on 25.1.1998

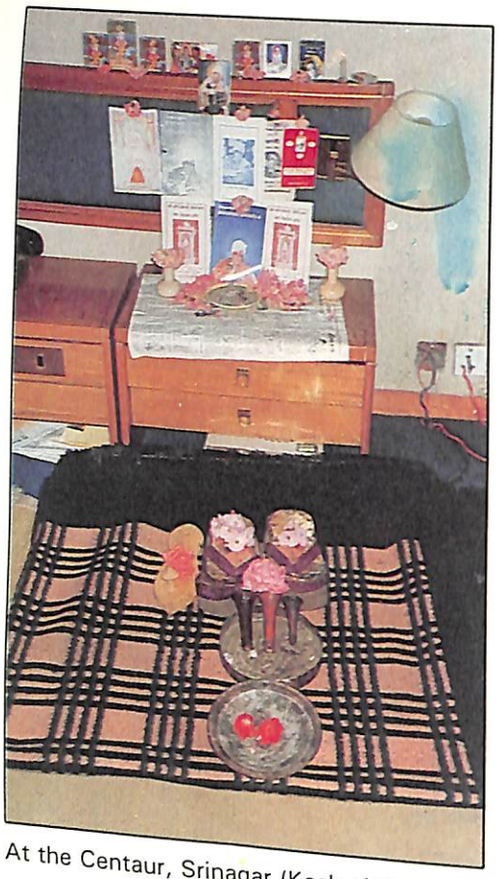
At Guwahati, Assam on 8.3.1998



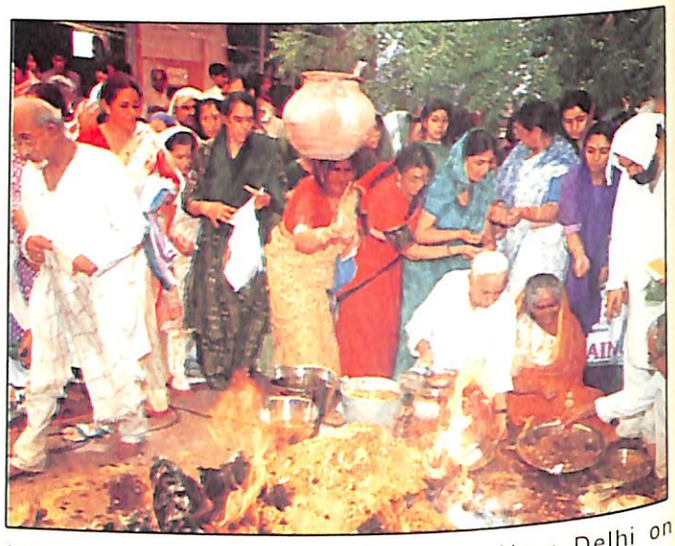
At Bhopal on 8.5.1998



At Kreem Kund, Varanasi on 10.5.1998, oblations to Bhagavaanji were offered into the 5th-Century old "Dhooni" of Baba Keenaram.



At the Centaur, Srinagar (Kashmir.)



Mahayagna at Pamposh Enclave, New Delhi on 27.5.1998

Havan at Vasant Kunj, New Delhi 15.3.1998

Hora Ashtami Celebration at Pamposh Enclave, New Delhi on 20.2.1998

Announcement:

Bhagavaan Gopinath Ji Trust has created 'Bhagavaan Gopinathji Charitable, Cultural and Research Foundation a philanthropic body with its office at B.G.N. Ashram, Pamposh Enclave, Opposite D-43, New Delhi-110048 as the gift of Birth Centenary Year of Bhagavaan Ji.

Welcome Address

— Pran Nath Koul

Sisters & Brothers, I deem it a proud privilege to extend to all of you a very warm and hearty welcome on behalf of the Bhagavaan Gopinathji Trust on this happy occasion of the release of a commemorative Postal Stamp to mark Bhagavaanji's Birth Centenary.

Although born in Srinagar, Bhagavaanji turned out to be a blessing not only for the state of Jammu and Kashmir and the country as a whole but for the entire world. Through various kinds of intense spiritual discipline, he rose to be an ocean of spiritual power, on which he drew freely, out of compassion, to help spiritual aspirants to progress on their respective paths, the householders to solve their baffling domestic problems, and the country to face aggression by directing, in his astral form, our soldiers on the fronts to fire in the correct direction. From among the other instances of his concern for the country, I shall mention only two. Before the USSR exercised its veto power in the UN Security Council for the first time in favour of India, he gave those present before him in Srinagar an idea of the debate as it was progressing, and occasionally, spoke in Russian, a language he had never studied. Assuredly, an indication of his spiritual intervention. More than three years after passing away, he instructed a senior disciple, in his meditation, to offer a particular object as the *aahuti* (oblation) at the Srinagar Ashram. The Bangladesh war was at a critical stage then, and the Indian troops were involved. Immediately after the *aahuti* had been offered, AIR broadcast the news, that the enemy troops had surrendered in Dacca.

Here is an instance of Bhagavaanji's concern for harmony and peace in the world. An Australian devotee, Philip Simpfendorfer, while engaged in his meditation in 1978, had a vision of Bhagavaanji and was told by him, "*World-harmony depends on a globally interconnected network of light among sacred places and groups of people without regard to nationality or religion.*"

Bhagavaanji was moved by the suffering of all living things including animals and plants, and, out of compassion for them, brought rain to drought-hit areas.

No wonder, Gopinathji came to be called Bhagavaan in his life time. Paying his poetic obeisance to him, the national poet, Sumitranandan Pant, mentions him along with Rama, Krishna and Gautama.

Today is Bhagavaanji's hundredth birth anniversary according to the solar Calendar and the Lunar Calendar celebration will take place on 6th July, 1998 in the Ashram premises at Pamposh Enclave, Greater Kailash Part - 1, New Delhi. The Birth Centenary has been celebrated at about twenty five places throughout the length and breadth of the country with devotion and dedication. It has also been celebrated in the same spirit in several other countries, including the USA, Australia, Geneva, London, Canada. The Mayor of the New Jersey city (USA) called Bhagavaanji an asset not only for Kashmir but the whole world and through a mayoral proclamation, called upon all the citizens to celebrate 26th July, 1997 as the Jagadguru Bhagavaan Gopinathji day with respect and enthusiasm.

Today's august function is a befitting tribute to the year-long celebrations.

Praying to, and meditating on, Bhagavaanji at as many points on earth as possible will go a long way in turning people's minds away from violence and moral corruption. Herein lies the social relevance of the Birth Centenary Celebrations.

Jai Bhagavaan

Presidential Address

— Pushkar Nath Kaul

Hon'ble Minister, dear sisters and brothers,we have assembled here to-day to honour, and to pay homage to the memory of one who is, and can without doubt be regarded as a bright star on the firmament of Kashmir's tradition, culture and spirituality. Born a hundred years ago this day Bhagavaan Gopinath Ji relinquished his mortal frame three decades back. However, the sweetness of his soft voice and of his sayings and the fragrance of his being, still actively vibrate in our memory, throb in our hearts, pulsate in every blood vessel of ours and live in our senses which they constantly quicken. The fact that he was born in our community in the land of Sharda has added a lot of respectability to us as a class. He and the other spiritually realised souls like him shine by their own glory and lustre. They leave behind them an everlasting eternal blaze of splendour and brilliance. In truth they are "GUNATIT."

It is befitting that by issuing a postage stamp in the name of Bhagavaan Gopinathji, the Government of India and others have come together to honour the saint's memory. A saint, saviour and spiritualist, the Bhagavaan stood, and continues to stand, as a Light House, a milestone, an extraordinary landmark, the very Pole-star for all to benefit and take guidance from. He was what in Sanskrit terminology is called an 'Achyut', that is, one who does not get swayed either way by worldly pleasures and pains.

A person of that order does not deviate from his course or fall from his stature. By example and by sermon he cautions human beings against deviating from the correct path. Bhagavaan Gopinathji has become one with the Absolute. He represented the "Praman" (प्रमाण)the ultimate standard, the true knowledge and proof, in short the whetstone against which ordinary mortals would, and may judge and evaluate their own conduct. He was an embodiment of compassion and helped individuals, groups and society as a whole without distinction of caste and creed. He shunned publicity and miracles. And yet many of his deeds were no different from miracles. The present is not an occasion, nor does time permit me to narrate details in this behalf.

A pious, holy and realized soul, he belongs to the entire world. His personality cannot be restricted to the confines of particular time, place or people.

Persons like Bhagavaan Gopinathji transcended the narrow definition and exclusivity of Mind and Matter. In their vision the line dividing the two gets completely obliterated and one can truly exclaim "What is Matter? Never mind; What is Mind? No Matter". They guide one and all the learned aspiring for, and seeking divine bliss and salvation as well as the laity lost in the fruitless pursuit of the mirages of the day-to-day illusory, transient pleasures leading ultimately to destruction and repeated births and deaths.

The latter category, unfortunately, is the one to which a large percentage of the members of our community can be said to belong at present. We are completely unsettled and in a state of exile and are in consequence on the way to losing most of our traditions, values, style of life, almost all our moorings, our very identity. We are passing through a stage of existence

which a poet has bemoaned as under :

They do not toil and whine about their condition,
They do not lie awake at night and weep for their sins,
They do not make me sick discussing their duty to God,
Each one is demented with the mania of owning things.

I would make just two points before I conclude. The members of our community should not bid a good-bye to our mother-tongue, Kashmiri, which embodies the sayings and outpourings of our saints and seers and which is a repository of innumerable references to our life and history as Pandits of Kashmir. Who, I pray, will know of Lal-Ded, Rupa-Bhavani, Arnimal, Nund Rishi, Parmanand, Gwasharam, Habba Khatoon, Rishipeer, Master Zinda Koul and a host of such other people if we forget our mother-tongue ? Who will know of "Bebooj Naama", Aknandun, Himal-Nagrai, etc? Divorced from our language and removed from our hearths and homes we will lose the ashes of our fathers and the temples of our Gods that lie in the Valley. All our shrines shall, in such an eventuality, be no better than the Buddha's statue at Bamiyan in Afghanistan, the Angkorvat and Borobondur temples lying in splendid isolation in South East Asian countries as mere reminders of a great but dead civilization.

The need in fact is not only to preserve what is already there but also to unearth what is seemingly lost or unavailable and to have all the writings and sayings printed and reprinted for use by our posterity. About three decades back the Government of India got reprinted in ten volumes a great book titled the *Katha Sarit Sagar* writen by one Ram Chandra of Kashmir and translated by some German and English Scholars. The book had gone out of print and was not available for long. In fact the reprint might also have run out of stock. Learned gentlemen present here might know that "Vetaal Pachisi" which is being telecast on all T.V. Channels, forms one volume of the aforementioned book. We should take steps to have other books that are unavailable at present reprinted.

Again, while pursuing our ultimate goal to get ourselves rehabilitated with dignity and honour we should not fall a prey to petty allurements and should not in any manner act so as to catch the shadow and lose the substance. What in our language is conveyed by the saying "सऽनदजि दिवान ज़ाऽत्य ह्-य्न्दुंब्यन्द च़लान नीरिथ" "Simple living and high thinking" should be our motto. That will bring our goal within an easy reach.

While concluding his divine sermon, the Bhagavad Gita, Bhagavaan Shri Krishna told Arjuna:

इति ते ज्ञानमाख्यांत गुह्यादगुह्यतंर मया
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु।

"I have, O Arjuna, revealed to you the ultimate Dharma and knowledge, the duty cast on you. Deliberate upon it fully and then act as you like" (63 - XVIII)

So with us, we have the necessary sermon and guidance before us. May we also in compliance to Bhagavaan Krishna's advice think calmly, coolly and dispassionately and decide what to do. In that alone lies our salvation and thereby we will be paying due respect and homage to Bhagavaan Gopinath Ji also.

Vote of Thanks

— M.L. Pandit

Hon'ble Minister of Communications, and, Information & Broadcasting, Smt. Sushma Swaraj, Prof. chaman Lal Gupta, Shri R.U.S. Prasad, Secretary Post, Shri Pushkarnathji Kaul, distinguished guests, friends, and fellow devotees of Bhagavaanji,

As one of the humble workers in the Bhagavaan Gopinathji Trust, I am assigned the joyous duty of proposing a vote of thanks. It gives me a great pleasure to do so.

In the very first instance I would love to place on record here my heartfelt thanks to Bhagavaanji for having provided us yet another opportunity of sitting together in peace, and in his praise. May He grant us many more such memorable occasions. He has his own ways of doing such things.

Next, I must thank you all dear friends for having taken trouble to be with us this evening and share with us the pleasure we all feel on this occasion.

Our Trust is specially thankful to the Hon'ble Minister of Communication, and Information & Broadcasting Smt. Sushma Swaraj for having spared time to be with us on this occasion, in spite of her extremely busy schedule these days. My colleagues and I in the Bhagavaan Gopinathji Trust were keenly looking forward to this moment ever since she accepted our request to release the "Stamp" herself. Allow us to express our gratitude for this, Madam.

Our thanks also go to the Department of Post for having facilitated the release of this Commemorative Stamp during the Centenary year itself of Bhagavaanji's birth. Our thanks also go to the worthy members of the PAC, the Secretary, the Asstt. Director General and all others in the chain, in the Philately section, particularly the departmental artists for the successful culmination of the event. Here I must not forget to mention the name of our friend and well-wisher, eminent artist Shri P.N. Kachru for having prepared the initial artwork for the 'Stamp' and the FDC.

Our very sincere thanks are due to Dr. Farooq Abdullah, Chief Minister, J&K state and the Hon'ble Member of Parliament from Jammu, Prof. chaman Lal Gupta who is a great well-wisher of ours, for their having recommended the issuance of the Commemorative Stamp, as also to Shri C.V. Gopinath and Shri S.N. Pandita of NSKRI for the follow-up work.

The FICCI Auditorium personnel have been very cooperative, the Delhi Police have helped in their respective areas, the press has spared time to come and watch the proceedings and the Doordarshan and other Media Networks have made special efforts to cover the function. I, on behalf of the Bhagavaanji Trust, express our sincere thanks to them all.

My fellow workers, my fellow Trustees, thank you for all that you have done in carrying further our mission of spreading the 'Bhagavaan Consciousness.'

Once again, thank you all.

May I now request you all to have a cup of Kahwa-Kashmiri tea with us in the lawns right outside this auditorium. We will reassemble for a *bhajan* session after tea.

Kashmiri Saint Honoured

— Manohar Trakru

Mrs. Sushma Swaraj who had earned a reputation as a firebrand would never let go an opportunity to lash out at whoever she thought needs the treatment. But now being a Cabinet Minister, she is circumspect in her remarks as was evident when she released a commemorative stamp honouring one of the most eminent saints of Kashmir, Jagadguru Bhagavaan Gopinathji. The function was organized by Kashmiri Pandits as a reverential finale to the year long hundredth birth anniversary celebrations of the saint. It was a tailor-made occasion to take on those who have been playing havoc with Kashmir. But instead of doing that, she merely regretted that the saint's birth centenary was being celebrated everywhere except what would have been the most appropriate place - his home town of Srinagar. She had a good word for the Pandits who overlooked their own travails and anguish and celebrated his birth centenary year, July 1997-July 1998, not only in various parts of India but also some places abroad.

The three-rupee commemorative stamp was a unique gesture by the government of India to honour the saint who was widely revered by Kashmiris of all faiths and classes. The function was the high point of the concluding celebrations.

While paying her obeisance to the saint, Mrs. Swaraj regretted that Srinagar, where he was born and where his spirituality flowered, had to be left out of the centernary celebrations. "This is indeed a matter to be pondered over," she said, alluding to the militancy in the state which has forced the Kashmiri Pandit community to flee from their homes in Kashmir to save their lives and honour. She praised Kashmir's contribution to the spiritual values and ethos of the nation and said sages like Gopinathji not only remind us of our invaluable heritage but are also a perpetual source of inspiration to all. Sufis and saints have been the most precious treasure of Kashmiris and nobody can ever have as complete a hold over their psyche as a genuine man of spirituality.

This is the first time a Kashmiri Pandit saint has been honoured with a commemorative stamp. The credit for it goes also to the State Chief Minister, Dr. Farooq Abdullah who lent his powerful support to the idea from the beginning and Prof. Chaman Lal Gupta, the Lok Sabha member from Jammu.

Though born in a Pandit family, Gopinathji was a true symbol of the composite Kashmiri cultural ethos and had people of all religions among his adherents. In fact some Muslims are said to have been very close to him becasue he liberally helped people of all faiths in solving their problems or, if so inclined, in their quest for spiritual advancement. Everyone respected him as a pious human being who was always helpful and sympathetic to all those in distress or in need of guidance. His teachings were simple though he himself had reached the acme of a spiritualist's quest. His spiritual powers are belived to have guided the nation on several occasions of acute crisis through astral intervention.

Bhagavaan Gopinath Ji Centenary Celebrations

(Events ending July, 1998)

— M.K. Tikoo

(In the previous issue of the 'Patrika', a brief report appeared on the various events and activities relating to Bhagavaan Ji's Birth Centenary celebration covering the period of first six months; the report was contributed by Sohan Krishen Khordi. In that report some events could not be incorporated, which are now included in the present report in section A by Sh. Tikoo)

Section A

1. Presentation of a paper on "Bhagavaan Gopinathji—A Supermind" on the 7th of June, 1997:

A function was organised by Sh. T.N. Dhar at Goa on the 7th of June, 1997 at which he presented a paper on "Bhagavaan Gopinathji—A Supermind". The function concluded with prayers, and light refreshment was served to the devotees at the end .

2. Glastonbell, Australia :

"The celebration on 7th and 8th June, 1997 was small from people's point of view, but significant. On the Sunday, five of us went to two nearby homes to bless their place-in other words to take that wholeness of the 7th to share outside the actual Glastonbell property. A powerful foundation was laid on 7th June, we sought to tune in on occasions to what was happening at Jammu and Delhi —always good vibrations".

(Excerpt from the report sent by Mr. Philip Simpfendorfer,a devotee of Bhagavaanji)

3. Havan at Geneva, Switzerland :

A *havan* was performed at Geneva on the 12th of July, 1997. It was organised by Sh. A. Tiku. The day was exceptionally sunny — a rare phenomenon keeping in view the vagaries of the local weather. An abridged text on Bhagavaanji's life by Prof. J.N. Sharma was read to the participants. Dr. Bhan, an ardent devotee, came along with his family from London to join the function. The havan was performed for the peace and prosperity of mankind. Prasad was distributed among the devotees at the end of the havan.

4. Function in London on the 10th of August, 1997 :

The function was organized by Sh. Pushkar Koul Bhan. Many devotees participated in it in spite of the day being the hottest in London. The life and teachings of Bhagavaanji were highlighted. The function concluded with Sandhya-Vandhana at the end when prasasd also was distributed among the participants.

5. Jap-Homa at Baroda on the 31st of August, 1997 :

A religious function was held at Baroda on the 31st of August, 1997 with great devotion and zeal. It started with Jap-Homa of *Shatnam* followed by the chanting of hymns

from the *Guru Geeta*. The devotees included a large number of non-Kashmiri Hindus who had heard of Bhagavaanji for the first time. Deeply impressed by the programme, they felt specially drawn to Bhagavaanji, the "saint extra-ordinary".

6. **'Satsang' at Bhatinda (Punjab) on the 28th of Sept. 1997 :**

A satsang was organised at the residence of Sh. Ashok Sopori, 168 Model Town, Bhatinda on the 28th of Sept. 1997. A large number of devotees including non-Kashmiris attended the function. The programme started with the usual obeisance paid to Bhagavaanji and concluded with chanting of prayers. The life and teachings of Bhagavaanji were highlighted at the function.

Light refreshment was served to the devotees at the end.

7. **'Satsang'/Kirtan at Calcutta on the 7th of Dec. 199 :**

A satsang was held at "Kashmir Bhavan" located at CK-35, Karunamoi, Salt Lake, Calcutta on the 7th of Dec. 1997. The resident Guru of Kashmir Bhavan, Sh. Motilal Pushkar, a staunch disciple of Bhagavaanji, conducted the prayer-meeting in accordance with the norms laid down for such programmes. Details regarding the conduct of the function were conveyed in advance to Shrimati Mohini Ganju, by Sh. P.N. Kaul, Secretary Bhagavaan Gopinathji Trust.

An introduction to the saint's life and an account of the various stages of his spiritual advancement were the highlights of the discourse given by Shri Moti Lal Pushkar, who also spoke of his personal encounter with the Bhagavaan and the latter's Nirvan. This was followed by Bhajan, Aarti and recitation of shalokas from the booklets provided by the Trust.

The overall atmosphere at the venue was serene; in fact all the participants felt thrilled, particularly those involved deeply. Prasad was distributed among the devotees at the end of the function.

8. **'Satsang' at Pune on the 21st of Dec. 1997 :**

A satsang was held at Pune on the 21st of Dec. 1997 at the residence of Sh. Roshan Lal Kaul. The programme started at 6 P.M. sharp. It commenced with the usual obeisance paid to Bhagavaanji and included recitation of the *Guru Geeta* and *Shatnam*. Light refreshment was served to the participants at the end of the function.

9. **'Satsang' at Nagpur on the 25th of Dec. 1997 :**

A satsang was held at Nagpur at the residence of Sh. Upinder Ganjoo. The programme started at 2.30 P.M. sharp. Japa of *Shatnam* was performed. People from all walks of life participated. Printed copies of an abridged text on Bhagavaanji's life by Prof. J.N. Sharma was presented to the participants.

10. **Slide-show on the pilgrimage to Mt. Kailash at Pamposh Enclave, New Delhi on the 25th of Dec. 1997:**

A special programme of slide show on the pilgrimage to Mt. Kaliash by Sh. C.V. Gopinath, Deputy Director General Telecom Commission was held at the Delhi Ashram premises on the 25th of Dec. 1997 at 3 P.M.

Section B

1. Homa at Rajouri on the 17th of January, 1998 :

A Homa was performed at Rajouri on the 17th of January, 1998 in which a large number of devotees from all walks of life including citizens and officers from civil and paramilitary forces participated. This was done for the peace and prosperity of mankind. Later, Mr. A.R. Fida and Mr. N.H. Rahi spoke to the people about the life and teachings of Bhagavaan Gopinathji. The function concluded after around 300 devotees were served *Priti Bhoj*.

2. Jap-Homa and Devotional Music at Najaf Garh, Delhi, on the 25th of January 1998 :

A Homa was performed and a programme of devotional music held in Kashmir Colony, Najafgarh, Delhi on the 25th of Jan., 1998. The function commenced with usual obeisance paid to Bhagavaanji. There was an active participation of the local people in the function. The congregation had an enthralling experience of devotion to the Master. Light refreshment was served to the participants at the end.

3. 'Bhagavaan Consciousness' workshop on the 8th of Feb. 1998 at the Jammu Ashram :

The workshop was conducted by Professor Omkar Nath Chrangoo, one of the senior and ardent devotees of the Ashram. Apart from the relevant discourse delivered by Prof. Chrangoo on the occasion, the significance and implication of 'Bhagavaan Consciousness' were explained by him to the participants including young devotees.

4. 'Satsang' at Guwahati, Assam on the 8th of March, 1998 :

A satsang was held at Guwahati, Assam on the 8th of March, 1998 at the residence of Sh. A.K. Turki. The programme commenced with the usual obeisance paid to Bhagavaanji. The devotees included a large number of non-Kashmiris who had heard of Bhagavaanji for the first time. Light refreshment was served to the devotees at the end of the function.

5. Havan at Vasant Kunj, New Delhi on the 15th of March, 1998 :

A Havan at Vasant Kunj, New Delhi was performed in D-7 Community by the residents of Vasant Kunj under the guidance of Sh. M.L. Pandit on Sunday, the 15th of March, 1998. A Panchang Yajna was performed as part of the Bhagavaan's Birth Centenary Celebrations. Prasad was distributed to the large gathering at the end.

6. Jap-Homa and Bhajan/Kirtan at Ghaziabad on Sunday, the 22nd of March, 1998 :

Jap-Homa and Bhajan/Kirtan programmes were held at Chiranjiv Vihar, Ghaziabad on sunday the 22nd of March, 1998 from 11:30 A.M. to 4:30 P.M. at the residence of Smt. Asha Bradoo as part of the Birth Centenary Celebration of Bhagavaan Gopinathji. The programme included recitation of the *Guru Geeta* and *Shatnam* followed by devotional music. Prasad was distributed among the participants at the end.

7. Bhagavaan Gopinathji Birth Centenary Seminar on "Our Spiritual Heritage: The Contribution of Saints and Mystic Poets":

For details please refer to the report on the event by Prof. A.N. Dhar (Published in this issue)

8. **Essay competition on "Younger generation and Bhgavaanji's mission"** :

An Essay competition was held at Bohri Ashram, Jammu on the 4th of April, 1998 in which participants spoke on the above mentioned topic. Certificates were awarded to the participants and trophies given to those who got the first, second and third positions from among the senior and junior participants : A. (i) Miss Sharmishta Dembi (ii) Sh. A. K. Parimoo (iii) Dr. R. L. Saraf (Senior Group) B. (i) Manu Bhat (ii) Nidhi Nehru (iii) Anu Bhat and Meenakshi Raina (Junior Group).

9. **Jap-Homa and Bhajan at Shastri Nagar, Ghazibad on the 12th of April, 1998 :**

A programme consisting of Jap, Homa and Kirtan was held at the residence of Sh. R.L. Dhar, Shastri Nagar, Ghaziabad. The programme commenced with the usual obeisance paid to Bhagavaanji. It concluded with the recitation of the *Guru Geeta* and *Shatnam*. The congregation had an ecstatic experience of devotion to the Guru with Bhajans and Kirtan. Light refreshment was served to the participants at the end of the function.

10. **'Bhagavaan Consciousness' workshop on the 8th of March, 1998 at Jammu Ashram :**

As on a number of occasions earlier during the Bhgavaan's birth centenary year, Prof. Omkar Nath Chrangoo conducted this programme. Those who participated in it included youngsters too. The participants spoke very highly of the programme.

11. **Havan at 'Govind Garden', Bhopal (M.P.) on the 8th of May, 1998 :**

A Havan was performed at the residence of "Shyamroop" 39-A, Govind Garden, Bhopal on Friday, the 8th of May, 98. A number of devotees attended the function. Prasad was distributed among them at the end. This havan too was performed for the welfare of mankind.

12. **Jap and Homa at 'Kreem Kund':**

Jap and Homa were performed at Kreem Kund, Varanasi on the 10th of May, 98. A fully packed bus brought the devotees from Delhi, who participated in the programme at "Kreem Kind". The devotees were accorded a warm welcome as they arrived. In a rare gesture of cordiality the organizers of the shrine there readily allowed the use of the auspicious "dhooni" of Baba Keena Ram (that has been ablaze for the last 400 years) to ensure that the Homa was performed without any interference from their side. Later, the devotees visited the Kushtseva Ashram and the Samadhi of Bhagavaan Ram.

13. **Function at Ajmeer on the 25th of May, 1998 :**

As part of the Bhagavaan Gopinathji centenary celebrations, a function was organized at Ajmeer by the Foundation of Indology and Culture on the 25th of May, 1998.

A printed booklet on the life and teachings of Bhagavaanji, published by the Trust, was read to the participants.

Hymns from the *Guru Geeta* were recited with devotion. Smt. Naraini Kumar, Engineer, Sh. Yalinder Singh, Smt. Naraini Dev. and other prominent persons attended the function and joined the *Sah Bhoj* on this occasion.

14. **Mahayajnya on the 27th of May, 1998:**

This annual event was held with extra-ordinary zeal and enthusiasm at the Ashram at Udaiwala, Bhori, Jammu and

attended the Yajnya in bulk. All were served with prasad.

15. Cold drinks served on Jesht Ashtami on the 2nd of June, 1998 :

As part of the Birth Centenary Celebration of Jagad Guru Bhagavaan Gopinathji a 'chabil' was set up at Mata Khirbhavani,Bhavani Nargar, Janipur, Jammu. The devotees and the pilgrims were offered lemon and milk water.

16. 'Centenary Discourse' by Col. R.K. Langer on "Bhagavad Gita and its meaning in life" on the 14th of June, 1998 :

In line with the previous academic discourses held during the year Col. R.K. Langer, who is well conversant with our Shastras, presented a good-length paper on "Bhagavad Gita and its meaning in life" to a large audience in the Auditorium of the Ashram at Bohri, Jammu.

The function was presided over by Prof. B.L. Kaul, Principal, Govt. Commerce College, Jammu.

It began with the welcome address delivered by Mr. M.K. Tikoo, organizer of the Trust.

Col. Langer delivered a lucid, scholarly and thought-provoking lecture which the audience listened to with rapt attention.

Prof. B.L. Kaul, in his presidential address, made some perceptive observations on the quality and content of the learned lecture.

17. Centenary Discourse by Prof. Bushan Lal Kaul on "Pt. Zinda Kaul-Master Ji" at Bohri Jammu Ashram on the 21st of June, 1998 :

In pursuance of the programme of centenary discourses by eminent scholars, Prof. B.L. Kaul, visiting professor of Hindi, University of Jammu, delivered an illuminating and research-based lecture on "Pt. Zinda Kaul - Master Ji". He dwelt at length on the life and teachings of the celebrated saint-poet. The lecture was attended by a large crowd of listeners, who were highly appreciative of Prof. Koul's lecture, which received a thunderous applause from them.

The function began with the welcome address by Sh. M.K. Tikoo, organizer of the Trust. It was presided over by Prof. Kaushalya Wali, eminent scholar of Sanskrit. She made very significant observations on the discourse given by Prof. Kaul and praised his scholarship and deep understanding of the topic.

Sh. S.K. Turki proposed a vote of thanks and made some useful observations on the lecture delivered by the guest-speaker.

18. Birth Centenary concluding programmes organised by the Ashrams at Jammu/Delhi from the Ist of July to the 8th of July, 1998, a function at Ajmeer on the 6th of July and a Havan at Manchester on the 4th of July, 1998 :

The functions/programmes listed below were held at the Bohri Ashram, Jammu :

(a) 'Samohik Kirtan' was held at Jammu Ashram from 3 P.M. to 6 P.M. on the Ist of July, 98

(b) A Blood Donation Camp was held at the Medical College, Bakshi Nagar, Jammu on the 2nd of July, 1998 as part of the Birth Centenary Celebration of Jagad Guru Bhagavaan Gopinathji.

Twenty-two devotees of Bhagavaanji including some women, donated blood. The camp was organized by the Regional Branch of the Red Cross, headed by Brig. (rtd) K. Jagmohan. The blood was donated under the supervision of Dr. Kum Kum Sharma, Head of the Department of Blood, Govt. Medical College Hospital.

Speaking on the occasion, Dr. Kum Kum

and Brig. Jagmohan said that extending help to ailing and suffering humanity through blood-donation is the best way of serving God.

Ms. Jaikishori Patwari, incharge Bhagavaan Gopinathji Ashram, Jammu also spoke on the occasion. She announced that some of the activists of the Trust had also volunteered to donate their eyes and their vital organs.

The Red Cross specially hailed Mr. M.K. Tikoo, organizer of the programme.

(c) Releasing of Postal Stamp at New Delhi:

A report giving details of the programme forms the subject of the article contributed by Shri Sohan Krishan Khordi included in this issue of the 'Patrika' and the sequence of write-ups following it.

(d) The Ashram at Bohri, Jammu organised a painting competition on the 4th of July, 1998 in which students of classes up to the 8th standard participated. Certificates were awarded to the competitors.

Abhimanyu Lala, Anshuli Razdan and Neeha Kher secured the first, second and third positions respectively in the senior group and Ishan Chrangoo, Eaha Kandroo and Sakshi Raina got these respective positions in the junior group.

The function was presided over by Dr. B.L. Kaul, Principal Regional Engineering college, (Camp) Jammu. Mr. T.K. Shishoo was the judge.

(e) Havan at Manchester :

A Havan was performed at Geeta Bhavan, Withington Road, Chorlton, Manchester on the 4th of July, 1998. A good gathering of devotees attended the function and had prasad at the end. An abridged text on Bhagavaanji's life and teachings by Prof. J.N. Sharma was read out to the participants. Devotees from London also attended the function.

(f) Function at Ajmeer on the 6th of July, 1998 :

A discourse was convened by the Foundation of Indology and Culture, Ajmeer to commemorate the Birth Centenary of Bhagavaan Gopinathji, the "saint extra-ordinary". In this discourse Dhamma-Priya B.S. Sahwal explained the meaning of the word 'Bhagavaan' in the light of his knowledge of Vedic and Budhist literature.

Dr. C.L. Raina spoke on Bhagavaan Gopinathji and the concept of 'Sharda Om' that the Bhagavaan had scribbled on a piece of paper among other words (preserved as a relic). Smt. Jaya Sibu recited her newly composed poem on the Bhagavaan.

The function was presided over by Dr. Inder Kumar Gupta. A number of local dignitaries also attended the function.

(g) Mahajayanti on the 6th of July, 1998 :

The festival was observed at the Ashram at Bohri, Jammu and other centres with the usual gaiety and enthusiasm. A huge crowd of devotees from various parts of Jammu attended the Ashram at Bohri to pay their obeisance to Bhagavaanji. They all were served with prasad.

(h) A Bhajan Sandhya was held at Jammu Ashram on the 8th of July, 1998 A number of reputed artists that included Mr. Vijay Malla, Mrs. Kailash Mehra, Mr. Ravi Bhan, Mrs. Vijay Kaul participated in the programme. The listeners went into ecstasy and applauded all the items presented

(i) Guru Purnima on the 9th of July, 1998 :

On the auspicious day of Guru Purnima a Pushp Archana homa was held at the feet of the Master in the Ashram at Jammu in which one thousand 'Nam Mantras' were chanted in adoration of Bhagavaanji. Prayers were also offered for universal peace, brotherhood and the uplift of humanity.

READERS' RESPONSE

[The earlier March, 1998 issue of our Patrika, brought out as Special Issue No. 1 (to mark Bhagavaan Ji's birth centenary) has generally been well received by our readers. Many have conveyed a word of appreciation for its quality and content. Reproduced below please find an extensive comment (actually received in the form of a concise review) by Prof. S. L. Pandit that is followed by the comments of Shri R.L. Bangroo and Prof. K. L. Moza. We look forward to receiving further comments and suggestions from our readers on the present issue too. A.N. Dhar]

I have gone through this special issue of *Patrika* with interest and care. As was just proper, there are quite a number of articles covering the mystic and inscrutable personality of Bhagavaanji Maharaj. Some of these are by persons who knew him intimately for years in the past. How blessed they were to be close to a great yogi!

I was particularly moved by the article written by Shri Jagannath Shivpuri. Though I had several occasions of offering my respects to Bhagavaanji, I did not know that he was fond of music and would sometimes keep awake for whole nights absorbed in listening to the performances of the author. In the same category I may place Shri Iqbal Nath Bakshi's write up "Of Sages and Saints—Rambles at Random". Apart from the writer's devotion to Bhagavaanji, Shri Bakshi attempts to place Him in the continual line of saints and *sadhkas* that have lit the course of our long history in India and Kashmir with spiritual excellence.

Next, I may offer my tribute to the quality and extent of Dr. V.N. Drabu's very special contribution entitled "Bhagavaanji, the Great Siddha". In fact, I feel immensely fortified internally on observing that we continue to have in our midst persons of extraordinary spiritual vision, quite competent to comment lucidly on experiences and phenomena that transcend the identity of mere physical existence. Prof. Satwana Dasgupta's comment on a very special aspect of the multidimensional

meaning of the *Srimad Bhagvad Gita* is, indeed, a scholarly paper; and T. N. Dhar 'Kundan' is very lucid, as always, in his summarizing the eternal messages of our ancient Upanishadic lore as recorded by our anonymous seers at a time which is now beyond the reach of recorded history.

I should like to conclude this brief note by congratulating the editorial staff of the *Patrika* for having taken care to collect their material on various spiritual topics which, both in content and expression, reaches a high order of excellence.

(Prof. S.L. Pandita)

Special No. (i) issue of the *Patrika* is fuller and more broad-based than the earlier issues, giving in-depth studies regarding Bhagavaanji and dealing with topics like 'Bhagavad Gita', 'Upanishads', 'Gayatri Upasana', and 'Sadhana for God-realization'. It is rich in messages of spiritual import that many men today look for with eagerness. The journal makes us aware of what our saints and seers stood for. It provides food for thought and introspection to the readership from our community, now displaced from the land of their birth, thereby helping them to consolidate and reintegrate themselves.

(R.L. Bangroo)

The Centenary Special No. (i) of the *Patrika* contains ingratiating first-hand experience of Pt. Jagannath Shivpuri, Pt. Poshker Nath Koul and Pt. Arjun Dev Majboor with our beloved Bhagavaanji. There are, besides, numerous erudite articles on spiritual and religious lore. Shri Madhup, however, has attributed in his article a quatrain to Swami Parmanand which, in fact, is a part of the long devotional lyric written by Shri Vasudev interpolated in Prakash Ram Bhatt's *Ramayana*.

(Prof. K.L. Moza)

The festivity of birth is over, and the
festivity of death is yet to come;
One marriage party has already come, and
the other marriage party is yet to arrive.
[Shamim Karhani]

कर्मण्येवाधिकारस्ते..... ।

(सम्पादकीय)

श्रीमद् भगवत गीता-जो कर्म और वह भी निष्काम भावना से करने का अनुरोध करती है, प्रत्येक हिन्दू को उचित जीवन जीने का पथ प्रर्दशन करती है। कर्म करो और फल को भूल जाओ-एक गम्भीर तथा रहस्यपूर्ण बात है। आज जबकि मनुष्य अधिकांश फल की याचना करते हुए ही कोई कार्य करता है। फल का भगवान द्वारा दिये जाने पर उसका कहां तक विश्वास रहता है, यह भी तो सारगर्भित समस्या है। भला भगवान पर विश्वास करके किसी भी कर्म को हाथ में लेने पर अपने चित्त, ध्यान, सोच, को मनस: वाच: कर्म: के समान एकचित्त होकर ही करने की आवश्यकता है। मनको जानने वाले भगवान प्रत्येक व्यक्ति के स्वार्थ नि:स्वार्थ को भली भांति जानते हैं। छल, कपट आदि से दूर रहकर ईमानदारी से कोई भी कार्य करने का फल तो मीठा ही होगा। ज़ाहिर है इसके विपरीत क्या होने वाला है। इससे बढ़कर सेवा भाव चाहे वह देश के प्रति हो अथवा परहित, और परोपकार के मार्ग पर चलते हुए किया जाए। संतोष, सुखसुविधा तथा शांति वर्धक सिद्ध होता है। अपने आप को छोड़कर, भूलकर अपना सर्वस्व आदीनों के हित में जो व्यक्ति कर्म करे तो उसके क्या कहने !

जगत्गुरु भगवान गोपीनाथ जी इसी विचारधारा के सिद्ध पुरुष बनकर क्षण खण परहित तथा परोपकार के कार्य को ऐसे करते कि किसी को भी इसका ज्ञान नहीं होता। जरूरतमंदों के घर जाकर उनकी सहायता करना, आप का दैनिक कार्यक्रम था। अपने सारे स्वभाव तथा आदतों से भगवान सिद्ध हुए। उन्हीं जगत्गुरु की प्रेरणा से भक्तिजन शुभ कार्यों में व्यस्त ग्रस्त रहते हैं और आनन्दमय जीवन जीते हैं।

कलयाणकारी भगवान श्री गोपीनाथ जी के चमत्कारों को जानने तथा उनकी भक्ति के लिए उनके किये गये कार्यों का अध्ययन करने के लिए **पत्रिका** को पढ़िये और लाभ प्रापत कीजिए।

ॐ शांति

पृथ्वी नाथ कौल "सायिल"
(सम्पादक, हिन्दी कश्मीरी भाग)

भगवान् गोपीनाथ जी के प्रति भाव पुष्पाञ्जलि

— डॉ॰ कौशल्या वल्ली
(जम्मू यूनीवर्सिटी)

हे शिव भट्टारक !
महाज्ञानी !
अतुल शक्ति के
परम धाम।
तुम्हें मेरा सतत
प्रणाम।

हे करुणा–मूर्ति
अखण्ड प्रेम के
परम धाम।

दीन दुःखी के दुःख
हरता अविराम !

जितेन्द्रिय उपवास स्वरूप
अन्तर्यामी तुम
आगन्तुक ––मानस निहित प्रश्न
स्वतः अचानक कहते तुम।

सुनने वाला चकित हो जाता।
मन ही मन नत मस्तक होता।

हे परम शिव
पराशक्ति के
समन्वित रूप !

देह तो तुम छोड़े हो
सूक्ष्म रूप में
विचरते हो।

अखण्ड विश्वासी
तुम्हारा अवलम्ब
पाते हैं।
विश्वासहीन निरालम्ब
हो जाते हैं।

धरती आज पुनः
क्रन्दन करती है
देह में आने को पुनः
आमन्त्रित करती है।

कश्मीर की पावन धरती पर
फिर से अवतरित हो जाओ।
पथ विचलित मानव का
फिर से पतित पावन कहलाओ।

उपर्युक्त भावोद्गार यह
चरणों में तेरे सातत्य प्रणाम यह
चरणों में तेरे अर्पित है।

मास्टर ज़िन्दुँकौल की काव्य प्रतिभा

-- प्रो॰ भूषणलाल कौल

आधुनिक कश्मीर भक्ति काव्य के इतिहास में स्वर्गीय मास्टर जिन्द कौल का देय अभूत पूर्व है। भक्ति की एक स्वस्थ परम्परा हमें कश्मीरी काव्य–इतिहास में देखने को मिलती है। २४ वीं सदी में लल्लेश्वरी से लेकर वर्तमान समय तक अनेक प्रतिभावान कवियों ने इस के विकास में योगदान दिया है। मास्टर जी आधुनिक काल में इसी परम्परा के एक सशक्त रचनाकार हैं।

एक निम्न मध्यवर्गीय कश्मीरी पड़ित परिवार में जिन्द कौल का जन्म १७ जुलाई सन् 1884 ई॰ को हुआ। इन के पिता स्वर्गीय लक्ष्मण जू कौल (कस्बा) शिहिलटेंग श्रीनगर में रहते थे। इन्होंने सन् 1902 ई॰ में मैट्रिक की परीक्षा पास की और श्रीनगर में फ़तेह कदल के निकट 'हिन्दू स्कूल' नामक एक प्राइवेट शिक्षण संस्था में अध्यापक नियुक्त हुए। सन् १९१५ में उन्होंने बी॰ ए॰ की परीक्षा पास की और सन् 1924 ई॰ में राज्य के 'पुरातत्व एवं अनुसन्धान' विभाग में शोध सहायक (Research Assistant) नियुक्त हुए। कुछ समय सचिवालय में प्रचार विभाग (Publicity Deptt.) में अनुवादक के रूप में काम करते रहे। सन् १९४० ई॰ में सरकारी नौकरी से सेवा निवृत होकर हुब्बाकदल के निकट स्थित 'वसन्तागर्लस हाई स्कूल' में अध्यापन कार्य करते रहे।

पण्डित ज़िन्द कौल कस्बा घाटी के एक नामवर शिक्षक थे। इतिहास उनका प्रिय विषय था। भारतीय इतिहास विशेषकर कश्मीर के प्राचीन इतिहास पर उनकी नज़र बहुत गहरी थी। वे अपने समकालीन बुद्धिजीवियों में सम्माननीय थे। लोग उन्हें अदब से 'मास्टर जी' कहते थे और इसी नाम से पण्डित ज़िन्द कौल कस्बा साहित्य जगत में अमर हुए।

मास्टर जी के व्यक्तित्व की सब से बड़ी विशेषता है आत्म सन्तोष। वे शाकाहारी थे। कभी क्रोध नहीं करते थे कभी बेकार नहीं बैठते। उन्हें अपने आप पर ज़बरदस्त नियंत्रण था। मास्टर जी आरम्भ में फारसी, उर्दू और हिन्दी में कवितायें लिखते रहे। उनकी हिन्दी कविताओं का प्रथम संग्रह 'पत्र–पुष्प' शीर्षक से सन् 1941 ई॰ में प्रकाशित हुआ। उर्दू–फारसी में 'साबित' कविनाम से रचनाएं लिखते रहे। जनवरी सन् 1966 ई॰ में मास्टर जी के एक शिष्य श्री अर्जुन नाथ रैणा द्वारा सम्पादित 'दीवान साबित' शीर्षक से इन की फ़ारसी और उर्दू रचनाओं का एक संग्रह प्रकाशित हुआ।

मई सन् 1951 ई॰ में मास्टर जी ने 'सुमरन' शीर्षक से अपनी कश्मीरी कविताओं का संग्रह देवनागरी लिपि में भागों में प्रकाशित कराया। बाद में जुलाई सन् 1955 ई॰ में दोनों भागों को मिलाकर फारसी लिपि में अंग्रेजी अनुवाद के साथ 'सुमरन' का प्रकाशन हुआ और सन् 1956 ई॰ में इन्हें साहित्य अकादमी के पुरस्कार से सम्मानित किया गया। मास्टर जी कश्मीरी भाषा के पहले कवि हैं जो साहित्य अकादमी से पुरस्कृत हुए।

कश्मीरी भाषा में मास्टर जी का काव्यलेखन सन् 1942 ई॰ से शुरू हुआ और सन् 1954-55 तक वे बराबर लिखते रहे। इस के बाद इन्होंने कुछ नहीं लिखा।

मास्टर जी का स्वर्गवास 4 अप्रैल सन् 1966 ई॰ में जम्मू में हुआ।

मास्टर जी के भक्ति काव्य को किसी विशेष वर्ग या सम्प्रदाय के अतंर्गत नहीं रखा जा सकता। वे एक समन्वयकारी कवि थे। निर्गुण एवं सगुण, ज्ञान एवं भक्ति तथा लौकिक एवं अलौकिक का परस्पर समन्वय करके उस अज्ञात सत्ता के रहस्य को समझने तथा व्यकत करने का इन्होंने प्रयास किया। वर्षो का चिन्तन–मनन एवं गहन अध्ययन उनके भक्ति गीतों को वैचारिक गरिमा प्रदान करता है। वे सगुण से अधिक निर्गुण के प्रति आकृष्ट हैं यही कारण है कि सूफ़ियों का प्रेम मार्ग उन्हें अपनी और आकर्षित करता है। उनके विचारनुसार समस्त जगत ब्रह्म की लीला है और उनके एक से अनेक होने की इच्छा का प्रतिफलन। जीव तो नट–नटी के समान विश्व के रंगमंच पर कुछ क्षणों के लिये ही क्रीडारत दिखाई देता है :

राजुँ पनुँने देशि द्रामुत, योर आमुत गिन्देन,
नचुँनस ज़न मोर आमुत, योर आमुत गिन्देन।
मटि ह्यो'तमुत छुस सफर, त्राऽविथ गरुक आराम प्रंग।
तथ बरस दिथ तोर आमुत, योर आमुत गिन्दने।।

भवसागर को पार करने के हेतु अपने आप को पहुचानना नितान्तावश्यक है। माँझी तो पार उतारने के लिये नाव ले कर खड़ा चिल्ला रहा है लेकिन उस नाव में बैठ कर पार उतरने की योग्यता और क्षमता हर एक में नहीं है। तभी तो मांझी पार उतरने के लिये बारबार निमंत्रण दंता हैः–

तरुँवुन करनाऽव हक दिथ छु वनन,
कांह मा साऽ तऽरिव अपोर।
पतुँ तार बन्यवनुँ आलुच मुँ कऽरिव,
कांह मा साऽ तऽरिव अपोर।।

प्रकृति के नाना सौन्दर्य चित्र मास्टर जी को निरन्तर अपनी ओर आकर्षित करते हैं। उन का भावुक हृदय इन दृश्य चित्रों पर मोहित है। कश्मीर में भारी हिमपात का दृश्य पर्याप्त आकर्षक होता है। श्वेत चादर ओढ़े प्रकृति को देखकर कवि वस्तुतः द्वैत में अद्वैत का व्यापक प्रसार है। इस विशेष रमणीय दृश्य के द्वारा रहस्यानुभूति की अभिव्यक्ति मास्टर जी की मौलिक उद्‌भावना हैः–

शीना वालुन तुँ जूनुँगाशू फ़रशाह त्रावुन,
सन्यर तुँ व्वगुँन्यार फम्बुँतूदन तल व्यपरावुन।
खरुँवुन तुँ मलकुत कूत स्वन्दर तुँ प्रे'यवुन बासनावुन,
अकी जामुक नाल तुँ जूनुँ गाशू फरशाह त्रावुन।।

भक्त अपने भीतर के मैल को धोकर अर्थात दुई को मिटा कर प्रिय दर्शन के हेतु प्रतीक्षारत है। यही इन्तिज़ार की घडियाँ कहर बन कर सौ–सौ परीक्षाओं की स्थिति से गुज़रने के लिये भकत को विवश करती है। मास्टर जी कश्मीर के शैवदर्शन एवं ऋषि सम्प्रदाय से पर्याप्त प्रभावित थे। इस के साथ ही वेदान्त, वैष्णाव सम्प्रदाय विभिन्न भक्ति आन्दोलनों एवं सूफी सन्तों के तसव्वुफ़ ने उनकी चिन्तन पद्धति को एक सुनिश्चित दिशा प्रदान की। उनके भकित काव्य में प्रेम की महिमा सर्वोपरि रही है। प्रेम ही ईश्वर का रूप है और समस्त शक्तियों का आदि स्रोत। उन्होंने लौकिक प्रेम की स्नेहल ज्योति से आध्यामित्मक प्रेम का दीप प्रज्वलित किया है। विरह पीड़ित प्रियतमा अर्थात साधक अपने मनमन्दिर में निवासहेतु प्रेमभरा निमंत्रण प्रियतम को इस प्रकार देती हैः

सऽन्ययास बे परवाय मस्तानय,
पाऽर्य हो लगय म्यानि जानानय।
कावन अथि यिम शे'छि सोज़ानय,
पो'ज़ बोज़ छुमनुँ डंजि रोज़ान दिल।
रोजुँखय तुँ बोज़ख लोलुँ अफसानय,
ज़्यूठ नो वनय म्यानि जानानय।।
सऽन्यास बेपरवाय मस्तानय,
पाऽर्य हो लगय म्यानि जानानय।।

मास्टर जी के भक्ति काव्य में संसार त्याग का कोई महत्व नहीं। शैव दर्शन से प्रभावित कवि व्यक्त संसार को शिव की लीला समझ कर इस के प्रति प्रेमातिरेक से अधीर हो उठता है। जीवन और जगत के प्रति उनका दृष्टिकोण स्वस्थ स्वीकारात्मक है, रूग्ण नकारात्मक नहीं। परस्पर सद्भाव और बन्धुत्व को स्थापित करने में ही वे 'लोल' (प्रेम) की सार्थकता सिद्ध करते हैं। यहीं लोल शिव और शक्ति को परस्पर आर्कषण के बन्धन में बान्ध देता है और विकास का हेतु वन जाता है। यही 'लोल' लौकिक धरातल पर जीव को जीवन जीने की प्रेरणा देता है 'लोल' (प्रेम) के अश्रुकणों का हास विलास और माधुर्य मुसकान से कहीं अधिक मोल है। जिस ने विरह की तड़प को सहन न किया हो, भला मिलन की अकुलाहट को वह क्या समझे? मिलन की इस अकुलाहट को लौकिक धरातल पर प्रतीकों के माध्यम से व्यक्त करने का सफल प्रयास मास्टर जी ने किया है। उनके भक्तिकाम में प्रेत की महन्ता सर्वोपरि है। यहाँ आशिक अपने जाने जानाँ की एक एक अदा पर सौ सौ बार निछावर होने के लिये तत्पर है :

यारुँ सुँन्दे दादि दो'दमुत दिल बहारस क्याह करे,
वाव यो'दवय सोन्तकालुक आसि नारस क्याह करे।
काडंसि प्रारान दारि प्यठ युस वाडंसि हारे दारि ओ'श,
आबशारुक तस हवस क्याह शालमारस क्याह करे।

सगुण भक्ति के क्षेत्र में मास्टर जी ने कृष्ण के प्रति तन्मय होकर अपने हृदयोद्गार व्यक्त किये हैं। वे कृष्ण के उस रूप पर मोहित हैं जो अर्जुन के हृदय में नव–स्फूर्ति का संचार करता है। जसोदा तथा नन्द के बाल कृष्ण अथवा गोपियों के रसिया बालम से उन्हें विशेष मोह नहीं। उन्हें गीता के कृष्ण ने मोह लिया है। मास्टर जी को कर्म सिद्धान्त में अटल विश्वास है। यह आवश्यक है कि मनुष्य निष्क्रियता का चोला उतारकर प्रतिकूल परिस्थितियों में डट कर सामना करे। स्पष्ट है कि कवि कृष्ण के युग स्रष्टा रूप के प्रति आसक्त हैं। कृष्ण के कर्मशील रूप के प्रति मोहित होकर बहुत कम कश्मीरी कवियों ने रचनाएं लिखी हैं। उन्हें या तो बाल गोपाल ने मोह लिया है या राधा के चितचोर पिया ने। कृष्ण ने जिस महान सामाजिक उत्तरदायित्व को तोड़कर अर्जुन कर्मपथ पर अपने अस्तित्व को सार्थक कर देते हैं। वर्तमान सामाजिक जीवन में इसी सार्थकता की कामना करते हुए मास्टर जी कहते हैं :

कर सना हे'यि जन्म यथ हृदयस अन्दर श्री कृष्णुँ देव,
कर सना यियि बासि पो'ज़, रुत, स्वन्दर श्री कृष्णुँ देव
कृष्णुँ पूजा क्या छे' पालुन तऊ्यसुन्दुय थो'द कर्मु युग
धर्मचे वति हुन्द बनावुन राहबर श्री कृष्णुँ देव,
यिमनुँ वरतावस अनन गीतायि हुंद अख ओ'ड़ श्लोक,
लाभ क्याह थ्यकुँनावनय लूकन अन्दर श्री कृष्णुँ देव।

मास्टर जी ने गीत, गज़ल और रुबाइयाँ मुख्य रूप से कश्मीरी भाषा में लिखी हैं। कुछ व्यंग्य प्रधान रचनाएँ भी लिखी हैं जिनमें 'अज़्युकगाटज्ञार' (आज की बुद्धिमानी) शीर्षक कविता पर्याप्त चर्चित रही है। मास्टर जी की रचनाओं में आचँलिक अथवा स्थानी रंग (Local Colour) पूरी शौखी के साथ खिल उठा है। न केवल उन्हें अपने देशकाल की सम्यक जानकारी है अपितु यहाँ के हर रीतिरिवाज, पर्व–त्यौहार, आचार–विचार, लोक विश्वास, सांस्कृतिक और सामाजिक मान्यताओं – ग़रज़ जनमानस से जुड़े रहने की बलबती इच्छा भी है। लो गीत की लो–लो शैली को भी मास्टर जी ने अपनाया है। एक ओर तो इन लोल गीतों में प्रेम – रस छलक रहा है तो दूसरी ओर आध्यात्मिक चिन्तन ने इन्हें वैशिष्ट्य प्रदान किया है। इन गीतों की आँचलिकता देखते ही बनती है:

वुछिम गथ चाऽन्य् दीवागत् चे' विन दय नो सरय लोलो
मे' अन्दर कर पनुन मंदर बऽ चे'य पूज़ा करय लोलो।
ब चाने वेरि सो'म्बरावय अऽछव किन्य रगुं रूपुक रस,
कनव किन्य शब्द साजुक मस अऽनिथ खास्यन बरय लोलो।

मास्टर जी ने कश्मीरी भाषा में अधिक नहीं लिखा है लेकिन जो कुछ लिखा है उसमें दिव्यानुभूति के साथ प्राचीन परम्परा एवं नवीन सोच का अद्भुत संगम हुआ है। लौकिक प्रेम के माध्यम से अलैकिक प्रेम की सांकेतिक अभि व्यक्ति ने उन की रचनाओं को दोहरा अर्थ प्रदान किया है। लो–लो शैली के साथ सखि सम्बोधन शैली भी उन के विचार प्रधान गीतों का जनमानस के साथ जोड़ देती है। अत्यन्त सरल एवं सहज रूप से वे सखी के सम्मुख रहस्योदघाटन करते हुए अपनी अयोग्यता पर खेद व्यक्त करते हैं। सम्भवतः साधना के पहले पड़ाव पर आकर साधक अपने भीतरी खोखलेपन से अधीर हो उठता है। यह एहसास ही वास्तव में उसे अन्त तक आते आते आसमान की ऊँचाइयाँ छूने की शकित प्रदान करता है। यह तो आत्मबोध की स्थिति है। साधना के पथ पर गुज़रते हुए साधक के लिये अत्यन्त सावधान रहना नितान्तावध्यक है। जाने कब दिव्य ज्योति का आभास किस रूप में कहाँ हो जाये। सावधानी न बरतने पर जब हम अवसर खो देते हैं तो उसके बाद केवल पश्चाताप की धीमी आँच में झुलस कर रह जाते हैं। स्वयं कवि इस स्थिति का आभास अपनी एक प्रसिद्ध रचना में इस प्रकार दिलाते हैं :

सुमरन पनुँन्य हिचाऽनम लोलुक निशानुँ वे'सिये,
रऽछ़रुन तो'गुमनुँ रोवुम ओसुमनुँ बानुँ वे'सिये।
पथ कालि छुमनुँ द्युतमुत स्वन म्वख्तुँ दानुँ वे'सिये
अऽन्य् सारि क्याह लबख ब्वन्य तिम म्वखतुँ दानुँ वे'सिये
हावुन छु रावुँरावन चावुक समर छु खाऽमी,
थावन छि छावुँ बापथ बानन ति ठानुँ वे'सिये

बीसवीं शताब्दी के पांचवें दशक में मास्टर ज़िन्दकौल ने भक्ति को एक श्रेष्ठ वैचारिक धरातल प्रदान किया है। जीवन की सात्विकता पर उन्हें अटूट विश्वास है। वे सात्विक होने के साथ साथ आशावादी भी थे। अपने मन की गहराइयों में उतर कर उन्होंने जीव, ब्रह्म और प्रकृति के पारस्परिक सम्बन्ध पर विचार व्यक्त किये हैं। आज के इस तकनीकी युग में भक्ति की स्रोतस्विनी प्रवाहित करके दग्ध मानव हृदय को रस – सिक्त करने का उन्होंने भरसक प्रयास किया है।

मास्टर जी में अपने युग के साथ जीने की अद्भुत क्षमता है। उनमं जहाँ जीवन के मूल तत्त (तत्व) को पहुंचानने की बलवती इच्छा है वहां सौन्दर्य कणों को समेट कर आकर्षक रूपाकार प्रदान करने की कला भी है। कवि कर्म उनके लिये कठोर साधना है और इस साधना पथ पर अग्रसर होकर नित नये अनुभवों की राह से गुज़रते हुए अपने कर्त्तव्य कर्म या धर्म का निर्वाह करते हैं।

निस्सन्देह स्वर्गीय ज़िन्द कौल आधुनिक कश्मीरी कविता के एक सशक्त हस्ताक्षर हैं।

यार थाऽविन या मुँ थाऽविन कन ब्व छुस आलव दिवान
आलुँवस सूँतिय मनस कम कासुँ छम शाऽन्ती यिवान
ग्राक कांह मा मेलि युस म्याऽनिस ति हाकस लागि क्वंग
पोंपुँरचन नऽज़दीक यी आशा थऽविथ खूलुम यि वान।

एक विनय

— पृथ्वीनाथ 'मधुप'

कर लीजे मेरा भी अब कल्याण
जगद्गुरू श्री गोपीनाथ भगवान।

उलझा हूँ काँटों में तब से
होश संभाला मैंने जब से
रह–रह कर ये ज़ख्म टीसते
अन्दर – बाहर से हूँ पूरा, मैं तो लहूलुहान।
जगद् गुरू श्री गोपीनाथ भगवान।

ग़म के सागर में डूबा हूँ
लहर–थपेड़ों से ऊबा हूँ
कब तक तूफानों को झेलूं?
अब न सहा जाता, कर लीजे मेरा भी कुछ त्राण।
जगद्गुरू श्री गोपीनाथ भगवान।

अंधकार से मुझे उभारें
मन में के दानव को मारें
दे आलोक मुझे भी तारें
अपने चरणों में आश्रय दे, दीजे करुणा – दान।
जगद्गुरू श्री गोपीनाथ भगवान।

दीजे दृष्टि मुझे भी ऐसी
देखूँ कण–कण में उसको ही
उसके सिवा न सोचूं कुछ भी
उसका ही गाता जाऊं मैं, नित्य–निरन्तर गान।
जगद्गुरू श्री गोपीनाथ भगवान।

द्वारा ६२/१, संजय नगर, जम्मू – ४

भगवान श्री गोपीनाथ

–धम्मप्रिय बी० एस० सहवाल

एक अपूर्व – अभूत पूर्व दिव्याकृति
उस शान्त – एकान्त कुटिया में
सुलगती हुई धूनी से उठी
और निरभ्र नभ के अन्त दिग्–दिगन्त में
फैल गई प्रकाश सी,
अद्भुत ध्यानस्थ योग – मुद्रा थी उसकी।
मुख – मण्डल पर
शत – सहस्र सूर्यों का तेज था,
वाणी में
ज्ञान की गंगा का कल निनाद था,
तन्द्रिल दृष्टि में
मासूम करुणा का खुमार था,
सम्मोहन था, प्यार था
अनहद आहलाद था।
जिसके एक हाथ में थी चिलम,
दुसरे में रूद्राक्ष की माला थी
दस्तार की चुन्नदों में
भूत–भविष्य–वर्तमान की रेखाएं थीं
दृश्य – अदृश्य।
सत् चित् और आनन्द के
त्रिकोणात्मक बिन्दु पर स्थित
वह 'शिव' की
साक्षात् प्रतिमूर्ति थी
तपः पूत;
उसके नाम के साथ लगा हुआ
कश्मीरी 'नाथ' शब्द तो यही प्रमाणित करता है।

श्री भगवान और गुरु की पहचान

— सुरेन्द्र भारती

हमारे देश के महात्माओं, साधुओं, साधकों, ज्ञानियों, ध्यानियों और योगियों ने, गुरु महिमा व गुरु परमपरा में बहुत कुछ कहा व लिखा है। गुरु शब्द में 'गु' अन्धकार का द्योतक है और 'रु' तेज का द्योतक है। इस प्रकार गुरु शब्द अज्ञान रूपी अन्धकार को हरणे वाला प्रकाशमय ब्रह्म है।

गुरु महिमा की धर्म शास्त्रों व अन्य धार्मिक पुस्तकों में भी अच्छी तरह से व्याख्या की गई है। श्री गुरु गीता में कहा गया है।

गुरुर्ब्रह्मा गुरुविष्णु गुरुर्देवो महेश्वरः।
गुरुदेव परंब्रह्म तस्मै श्री गुरुवे नमः।।

अर्थ :— गुरु ही ब्रह्मा, विष्णु है, गुरु ही शंकर है, एवं गुरु ही परंब्रह्म है, अत : उन्हें प्रणाम है।

शास्त्रों ने गुरु को ब्रह्मा, विष्णु और महेश का रूप जाना है।

''हेतवे जगतामेव संसाराणव सेतवे।
प्रभवे सर्व विधानां शंभवे गुरुवे नमः।।''

अर्थ :— जो गुरुदेव, जगत के हेतु है, संसार रूपी सागर को पार करने को सेतु के समान है, और सब विद्याओं के जनक (पिता) है। उन विश्व रूप गुरुदेव को प्रणाम।

''अ - त्रनेत्रः सर्व साक्षी, अ - चतुर्बाहुरच्युतः।
अ - चतुर्वदनों ब्रह्मा, श्री गुरु कथित प्रिये।।''

अर्थ :— भगवान शंकर माता पार्वती से कहते हैं, कि हे प्रिये, बिना तीन नेत्रों के, जो सर्व साक्षी शिव का स्वरूप है, बिना चार हाथों के जो भगवान विष्णु है, और बिना चार मुख के, जो चारें मुख वाले, भगवान ब्रह्मा जी के समान है, ऐसे गुरूदेव को ब्रह्मा, विष्णु और शिव रूप कहा गया है। अतः तीनों उस आदि शक्ति का ही रूप है। उसी शक्ति के प्रभाव से सृजन, पालन और संहार आदि कार्य करने के समर्थ होते है, जिस प्रकार ब्रह्मा जी, सृजन कार्य करते हैं, उसी प्रकार गुरुदेव भी साधको व भक्तों का निर्माण करते हैं।

गुरु नानक देव जी ने भी अपनी वाणी में, गुरु को प्रभु, ईश्वर, बाहेगुरु का रूप जाना है। गुरु जी कहते हैं।

''सतिगुर विच आपु ओनु, किर परगट आखि सुणाइआ''।

अर्थः— गुरु और ईश्वर एक ही है। दोनों में सिर्फ इतना भेद है, कि ईश्वर गुरु का ही वास्तविक स्वरूप है और गुरु मनुष्य के चोले में ईश्वर है। ईश्वर गुरु के अन्दर बैठकर ही बोलता है।

ईश्वर और गुरु महिमा में नानक देव जी आगे कहते हैं।

''गुरु की मूरति मन महि धिआनु। गुर कै सबदि मंत्रु मनु मान।
गुर के चरन रिदै लै धारउ। गुर पारब्रहमु नंमसकारउ।।

अर्थः— नानक देव जी ने गुरू की महिमा व ईश्वर प्रेम का, जहां गुणगान किया है। वही दूसरी ओर हमें नकली गुरुओं से सावधान रहने का भी कहते हैं। नानक जी आगे कहते हैं।

''गुरू पीरू सदाए मंगण जाइ। ताकै भूलि न लगीए पाइ।।
धालि खाहू किछु हथहु देई। नानक राहु पछाणाहि मेई।।''

अर्थः— अगर कोई गुरु और पीर बन कर, अपने शिष्यों और सेवकों से मांगता फिरता

है, तो ऐसे गुरु या पीर के चरणों में अपना शीश अथवा माथा नहीं जुकाइये। जो महात्मा या गुरु अपनी मेहनत की कमाई करके अपना जीवन बिताता है और साधकों व भक्तों की मुफ़्त सेवा करता है। ऐसे महात्मा की खोज करनी चाहिए।

कबीर दास जी ने भी, गुरु की महिमा का खूब गुणगान किया है। कबीर जी कहते हैं।

''कबीरा हरि के रूठते, गुर के सरने जाई।
कहै कबीरा गुरु रूठते, हरि नहीं होत सहाई।।''

अर्थः– अगर ईश्वर हम से रूठ जाए, तो गुरु की शरण में जाकर ईश्वर को मना सकते हैं। लेकिन अगर गुरु रूठ जाए।, तो ईश्वर भी हमारी सहायता नहीं कर सकते हैं।

पूरण गुरू और सच्चे शिष्य के बारे में कबीर जी आगे कहते हैं।

''सिष तो ऐसा चाहिए, गुरु को सरबस देय।
गुरु तो ऐसा चाहिये, शिष का कुछ न लेय।।''

अर्थ :– गुरु ऐसा होना चाहिये, जो बिना दान–दक्षिणा या लालच के शिष्य को अपना सब कुछ दे सके, शिष्य को प्रभु से एकाकार करा सकें, और शिष्य ऐसा गुरु प्रेमी होना चाहिए, जो अपना तन, मन,धन, बिना गुरु के मांगे, गुरु के चरणों में अर्पण कर सके।

भगवान गोपी नाथ जी ने भी, मोहजाल, आशा तृषणा, छल–कपट और वासनाओं के जाल में फंसे लोगों को जगदाविभावों से मोड़कर, अन्तरमुखी करने को भरपूर प्रयास किया। उन्होंने लोगों को, काम, क्रोध, लोभ, मोह एवम अंहकार छोड़ने पर ज्यादा जोर दिया। भगवान गोपी नाथ जी, अगरचि, लोगों व भक्तों से कम बात–चीत करते थे। लेकिन, भक्तों व अन्य लोगों के मन में छुपे कष्टों, चिन्ताओं का समाधान सरल भाषा में करके, चिन्ता – मुक्त करते थे।

भगवान गोपी नाथ जी की नजरों में कोई उच्च और न कोई नीच, न कोई अमीर और न ही कोई गरीब सभी उस परम शक्ति, परम ब्रह्म की सन्तान। सभी बराबर।

गुरु अमरदास जी ने भी, मोह–जाल में फंसे मनुष्यों को, ईश्वर की राह में ले जाने वाले गुरुओं की महिमा का इन शब्दों में गुणगान किया है।

''गुर सबदि मिलहि से विछुडहि नाही सहबे सचि समावणिआ।''

अर्थः– जब हम सतगुरु के जरिए, शब्द रूपी प्रभु नाम को पकड़ लेते हैं। तब शब्द हमें छोड़ता नहीं है। अपने साथ लेकर परमात्मा, वाहेगुरु में ही समा जाता है।

''गुरु गिआन अजुंन सचु नेत्री पाइआ।
अंतीर चानणु अभिमानु अंधेरू गवाइआ।।''

अर्थः– जब सतगुरु के ज्ञान और अनुभव के अनुसार, हम आंखों में शब्द रूपी सुरमा डालते है तो अन्धेरा हमारे रास्ते से दूर हो जाता है हमें अपने अन्दर प्रकाश दिखाई देता है।

महाराज चरणसिंह जी भी गुरु की महिमा वर्णन करते हुए कहते हैं।

''गुरु बचन करो आधारा। गुरु दर्श निहारो सारा।।''

गुरु महाराज आगे कहते हैं।

''गुरु चरन बसे अब मन में। मैं मेऊँ दम दम तन में।
फिर प्रीत लगी घट धुन में। चढ़ पहुंची पहिली सुन में।।''

पल्टु साहिब ने भी अपनी वाणी में योग्य गुरु की पहचान में कहा है। गुरु वह है जो हमारी आत्मा को अनहद शब्द के साथ जोड़ कर, प्रभु परमेश्वर से मिलता है। गुरु साहब कहते हैं।

'' धनु आनै जो गगन की, सो मेरा गुरुदेव।''

पल्टू साहब आगे फिर कहते हैं।

संत सनेही नाम है, नाम सनेही संत।।
नाम सनेही संत नाम, को वही मिलावे।
वे है वाकिफकार मिलने की राह बतावै।।

साई बुल्ले शाह ने भी अपनी वाणी में गुरु का इस तरह गुणगान किया है।

ना खुदा मसीते लभदा, ना खुदा रवाना काबे।
ना खुदा कुरान कताबा, ना खुदा नमाजे।।
ना खुदा मैं तीरथ डिठा, ऐने पैड़े झाके।
बुल्ला शोह जद मुरशद मिल गिआं छूटै सभ तगाड़े।।

शास्त्रों में गुरु को परम कहा गया है। परम का अर्थ परे हैं।

अर्थात, मोह माया से परे। संसार की कामनाओं व वासनाओं से परे ।

गुरु वह है, जो लालच, आलस्य, मान–अपमान, अंहकार और धन–दौलत का याचक नहीं और नहीं अमीर–गरीब,ऊंच–नीच, जात–पात, का भेदभाव करने वाला हो, धर्म शास्त्रों का ज्ञाता या ज्ञानी हो, जिस की जीभ पर सरस्वती का वास हो, विषय विकारों से परे हो, आत्म शक्ति समपन्न हो, जीवों का मान करने वाला हो, जीव तत्व को परमात्मा का अंश मानता हो।

भगवान शंकर, माता पार्वती से योग दीक्षा के उपयुक्त सार्मष्यवान गुरु के लक्षण इन शब्दों में कहते हैं।

जिस का वेश शुद्ध वस्त्रों से सुशोभित और मनोहर हो, जो शरीर सुन्दर और सर्वगुणसम्पन्न हो, जो सब शास्त्रों के अर्थ जानता हो, जिस पर लोग मोहित हो, जो पास में आने वाले सभी प्राणी या किसी भी प्राणी को, बिनाकिसी भेदभाव और जातपात के, प्रसन्न कर देता हो देवव्रत प्रिय दर्शन हो, जो प्रसन्न रहने वाला हो, शास्त्र के अनुकूल और प्रतिकूल विचार में, विचक्षण हो, जो तत्व को सहजता से समझता हो, जिसके विचार में, विचक्षण हो, जो तत्व को सहजता से समझता हो, जिसके कथन से, कठिन से कठिन, विषय या बात भी आसानी से समझ में आजाए, जो भ्रम संशय दूर कर सके। ऐसा उत्तम पुरूष ही तत्व ज्ञान की दीक्षा का उपयुक्त गुरु है।

भगवान शंकर योग्य गुरु के बारे में आगे कहते हैं, कि जिस की दृष्टि बाहर रहते हुए भी, लक्ष्य अन्तर में होता हो, जो सर्वक्ष और देश काल को जानने वाला त्रिकाल दर्शी हो सिदिद्याँ जिसकी आज्ञा में है, जिस को जो आज्ञा देता है सो सिद्ध होती है जो कृपा करने और दण्ड देने में समर्थ हो, अपना सामर्थ्य जब चाहे देकर, वापस ले सकता हो, जो दूसरों को अपने आत्म सामर्थ्य से शक्ति संचार और ज्ञान–बोध कराता हो, जो शान्तिप्रिय हो और दूसरे प्राणियों पर दया करता हो, जो अति गम्भीर है, जो सद्रगुणों से भूषित है। ऐसा उत्तम पुरुष ही योग दीक्षा के लिए योग्य गुरु है।

अगर ऐसा महापुरुष, महात्मा, योगी, ध यानी, ज्ञानी, कहीं भी, किसी भगत, प्रेम प्रेमी को मिल जाए, तो आंखें बंद करके, उनकी शरण में चले जाए। ऐसा उत्तम पूर्ण गुरु ही, आप को बुराइयों से छुटकारा दिलाकर, पापमुक्त कर सकता है। दूषित मानसिकता को शुद्ध निर्मल करके भवसागर पार करा सकता है। ऐसे महान गुरु को शत–शत बार प्रणाम है।

योग्य गुरु से दीक्षा लेने के बाद, हमें तन, मन,धन से समर्पण करके, प्राप्त हुए मंत्र का, प्रातः व शाम के समय, जाप करके, अपने जीवन को सार्थक बनाना है। अगर बुरी वृतियां भी है, तो उन्हें छोड़ने का संकल्प करना है। गुरु के आर्शीवाद और मंत्र जाप करने बाद ही हमारे विकार नष्ट हाने लग जायेंगे। बुराईयां हम से अपने आप दूर होती जायेगी। सीधे – शब्दों में हमारे बुरे संस्कार

और वृतियां शनैः, शनैः समाप्त होते जायेंगे। हमारे मन से हिन्सा, आलस्य, झूठ, फरेब, अंहकार, वासना, मोह, जात–पात और ऊंच–नीच का झूठा आवरण, आहिस्ता–आहिस्ता क्षीण होता जायेगा। मन के निर्मल व शुद्ध होते ही, हमारी आत्मा का प्रभु, परमात्मा से मिलाप अपने आप शुरू हो जायेगा। इस काम के लिए, हमें किसी मंदिर, मस्जिद, गुरुद्वारा, चर्च, मठ, विध्यालय या किसी योग्य पंडित, मौलवी, पादरी, ज्ञानी के पास जाने की जरूरत नहीं। हमें किसी अनुष्ठाण या यक्ष की भी आवश्यकता नहीं। अगर किसी चीज की आवश्यकता या जरूरत है, तो वह है, एक योग्य गुरु व अपनी आत्मा की शुद्धि कीः मन को मैल रहित निर्मल शुद्ध बनाने की।

मेरा भी श्री गुरु महाराज के श्रीचरणों में नमन इन शब्दों में हैं :

श्री गुरु नमनः-

श्री गुरु महाराज है मेरे नाथों के नाथ,
चरण कमल में बिठाकर पकड़ा मेरा हाथ।
साक्षात शिव का रूप है रहते मानस साथ,
मिला दिया है शिव से दिखा दिया सत्य पाथ।
अशान्त मन और चिन्ता दूर किया दुख ताप,
बलिहारी गुरु आपके मन में आप ही आप,
श्री गुरु महाराज हैं मेरे नाथों के नाथ,
चरण कमल में बिठाकर पकड़ा मेरा हाथ।
गुरु पुर्णिमा सन ६३ का दिन मेरे लिए भड़भाग्य,
दिखा दिया है दर्ष और मिटा दिया है संताप।
बीनी बीनी सुगन्ध से निर्मल किया मन तन,
अनहद शब्द से जोड़ कर जोड़ा ब्रह्म से मन।
श्री गुरु महाराज है मेरे नाथों के नाथ,
चरण कमल में बिठाकर पकड़ा मेरा हाथ।
नाम के पावन शब्द से सूरित गगन चढाया,
आनन्द ही आनन्द में अपने आप को पाया।
आशा और तृष्णा से मेरा दिया है छुटकारा,
नमन करता है सुरेन्द्र आपका गुरु बारम बारा।
श्री गुरु महाराज है मेरे नाथों के नाथ,
चरण कमल में बिठाकर मेरा हाथ।

पूरण महात्मा, साधू या गुरु के लक्षण :-

योग्य गुरु के पास बैठने से कया आंखे बंद करने के बाद, आप मेहसूस करते हैं किः–

–आप का मन प्रसन्नचित हो उठा है या आप को आनन्द आ रहा है।

–आप आनन्द से झूम रहे है।

–आप को अपने आसपास के वातावरण में किसी फूल की सुगन्ध या अगरबती की महक आ रही है।

–आप के पेट से गुड़गुड़ाहट या चक्र चलने की आवाज सुनाई दे रही है।

ऊपर लिखी हुई बातों में से, क्या आप कोई भी बात महसूस करते हैं या कर रहे हैं, तो आप अपने आप को भाग्यवान जानिए। आप का योग्य गुरु से मिलाप हो गया है। आप ऐसे पूज्यनीय गुरु से प्रर्थना करके शिष्यपद पाने की कोशिश कर सकते हैं। अपने आप को धन्य कर सकते हैं।

अयोग्य गुरु के लक्षण :

–कामाक्षा तंत्र में अयोग्य गुरु के बारे में इस प्रकार कहा गया है। जो क्षय रोगी है, चर्म–रोग, फोड़ा–फुन्सी, दाद–खाज से पीड़ित है।

–जिस के नख विकृत हो गये हैं जिस के नीले व काले दान्त हैं कानों से सुनता नहीं है जिस की आंखे कुसुम की तरह लाल हों, जिस की दृष्टि शक्ति विकृत हो गई है, जो अन्धा हो, जिस का सिर खलवाट है, जो अन्गहीन हो, अथवा जिस का कोई अन्ग अधिक हो, जिस की आंखें बिल्ली की तरह पिन्गाल हो, जिसकी नाक से दुर्गन्ध आती हो, बहुत छोटे कद का वामन अथवा कुबड़ा हो, जिस की वासना प्रबल है, अथवा विषय विकारों में फंसा हुआ है। ऐसे किसी भी शारीरिक दोष से युकत, अशुभ लक्षण वाला गुरु निन्दित कहलाता है।

–अयोग्य गुरु के बारे में, आगे और कहा गया है कि शिक्षा–सूत्र से रहित और मूर्ख हो, जो वेद–शास्त्रों के ज्ञान से वर्जित हो, वैदिक कर्म न करता हो या न जानता हो, जो असभ्य भाषा बोलता हो, जो यजमानवृति से जीवन निर्वाह करता है या जो वैधृवृति वाला हो (आज कल बहुत से वेषधारी साधु, लोगें को दवाई देकर, अपनी ओर आकृष्ट करते हैं और बाद में ज्ञान के लिए गुरु भी बन जाते हैं, जो कामुक स्त्री के वश में रहता हो, जो बहुत सा खाने वाला हो, क्रूर प्रकृति वाला मिथ्यावादी हो, जो गांजा, चर्स, भांग, दारू, फ्रूटी, ब्राउनशुगर, समैक, आदि मादक पदार्थों का व्यसनी हो, जो दूसरों का अहित करने वाला हो, पशु प्रकृति वाला डरपोक और रोगों से पीड़ित हो, जो कोई कर्म न करना चाहता हो, जो आलस्य में रहता हो, जो भोगी और दूसरों पर भरोसा करके जीवन व्यतीत करता हो, जिस का मस्तिश्क विकृत हो, जो लोगों को धर्म और भगवान के नाम पर व अच्छे भविष्य का प्रलोभन दिखाकर धन ऐठता हो, जो शिष्यों का हित साधन करने में असर्मथ हो, जो भोग–ऐश्वर्य चाहने वाला हो। ऐसे गुरु का त्याग करना चाहिए या उसे गुरु नहीं बनाना चाहिए या गुरु भावना नहीं रखनी चाहिए। ऐसे वृति वाले व्यक्ति को गुरु बनाने से न तो इस जन्म में और न ही दूसरे जन्मों में भला हो सकता है,

–कुर्लाणव तंत्र में कहा गया है, कि अगर अज्ञानवश किसी ने अज्ञानी और संशयकारक गुरु कर लिया है, तो उस गुरु का त्याग करके, दूसरे योग्य गुरु के पास जाने में, शिष्य को हिच किचाहट नहीं करनी चाहिए। ऐसा करने से शिष्य का अज्ञानी गुरु त्यागने से, गुरु त्याग – जतिन दोष नहीं लगता है। नया गुरु करने से पहले, उसे अच्छी तरह परखना चाहिए, कि क्या वह गुरु बनने के काबिल है या नहीं। उसके पास बैठकर, बातचीत द्वारा पता लगाया जा सकता है, कि क्या वह शास्त्रों का ज्ञाता, निर्मल बुद्धि वाला, अंहकार रहित, देखने में आलौकिक आर्कशन, घमन्ड रहित, शान्त प्रिय, दया करने वाला, जितेन्द्रिय, अति गम्भीर सिद्ध पुरूष और सद्गुणों से भूषित है। पास बैठने से आनन्द आ रहा है। सुगन्ध का आभास हो रहा है। अगर ऐसी बाते अनुभव कर रहे हैं, तो ऐसे गुरु से दीक्षा ली जा सकती है।

अगर ऐसा दिव्य गुरु ना मिले, फिर भी अच्छा गुरु, देख परख कर, कर सकते हैं। एक बात ध्यान में रखनी चाहिए, कि जिस किसी गुरु से दीक्षा ले, गुरु–मंत्र, लेने के बाद, एक माल के अन्दर – अन्दर, शक्तिपात के लक्षण का थोड़ा बहुत भी प्रत्यक्ष में अनुभव नहीं होता हो, तो ऐसा गुरु त्याग करके, दूसरे अनुभवी गुरु से दीक्षा ग्रहण करनी चाहिए। दूसरे गुरु की शरण जाने पर भी, पूर्व–गुरु, गुरु–भ्राता या गुरु–पुत्र आदि का अनादर न करें। उनका यथा सम्मान करते रहिए।

अगर आप को योग्य गुरु के मिलने के बाद शक्तिपात के लक्षण अनुभव होते हैं। तो जानिए कि, आप की महा – शक्ति कुंडलिनी जागृत हो गई है। अंहकार न करें और ना ही अपने आप को बुद्धिमान समझिए। शीतल, शान्त, प्रसन्नचित व विषय – विकारों से रहित बनिए। आप अभयास द्वारा सिद्ध पुरुष बन सकते हैं। जय शिव, जय शक्ति, जय माताश्री, जय गुरुदेव, जय भारत।

द्वारा कर्नल आर. के. लंगर
६१५ शास्त्री नगर, जम्मू तवी

भगवान गोपीनाथ एवं गौतम बुद्ध एक आधारभूत साम्य
कश्मीर की मिट्टी और उर्वरा शक्ति

––धम्मप्रिय बी. एस. सहवाल, अजमेर

यह एक निर्विवाद ऐतिहासिक सत्य है कि कश्मीर बौद्ध धर्म की उर्वरा स्थली रही है, जहाँ वह फला है,फूला है और जहाँ से वह तिब्बत, चीन और जापान जैसे दूरस्थ देशों में फैला है। यद्यपि कालान्तर में बौद्ध धर्म की लौ मन्द–सी पड़ने लगी थी और शैव–मत को यहाँ के लोगों ने अपनाना शुरू कर दिया था तथापि यह वह शैव–मत नहीं था जिसका जन्म व विकास दक्षिण भारत में हुआ था। कश्मीर के शैव–दर्शन के बीज बौद्ध–धर्म से सिंचित भूमि में अंकुरित हुए थे इसलिए उसका एक अलग ही सौष्ठव है एक अलग ही पहचान है और इसीलिए वह कश्मीरी शैव–दर्शन कहलाया। किन्तु कश्मीर की माटी में आज भी बुद्ध–वाणी के मूल तत्वों की गन्ध आती है, वहाँ के वातावरण में सद्धर्म के पराग–परमाणु आज भी तैरते हैं। पारमिता, पूजा तथा निर्वाण जैसी बौद्ध धर्म की आधार भूत शब्दावली कश्मीरी भाषा की गरिमा व गौरव को अक्षुण्ण रखे हुए है। करुणा, सहिष्णुता सौहाद्र्य मैत्री व क्षमाभावना की जीवन दामिनी ऊर्जा वहां की रक्त वाहिनियों में आज भी प्रवाहित होती है। काल के इतने बड़े अन्तराल के बाद भी बौद्ध–धर्म वहां मरा नहीं है बल्कि वहां के निवासियों की हृदयस्थ गहराइयों में आज भी स्पन्दन पैदा करता है और जीवन के स्थायी सनातन मूल्यों व सत्य की उद्घोषणा करता है। वहां की धरती में, वहां की वायु में, वहां के जल में, वहां की अग्नि में जादू ही ऐसा है कि महान विचारक सिद्ध और सन्त अनायास ही पैदा हो जाते हैं। भिन्न दर्शनों बौद्ध, शैव, शाक्त, वेदान्त, सूफी एवं वैष्णव की संगम भूमि में भगवान गोपी नाथ जैसी हस्ती का अवतीर्ण होना कोई आश्चर्य की बात नहीं है। उन पर जितनी भी सामग्री पत्रिका में छपी है उसके अध्ययन के आधार पर मैं निस्संकोच रूप से इस निर्णय पर आता हूँ कि वे एक शान्त तपःभूत परम सिद्धथे, अरिहन्त थे, तथता पर आये हुए तथागत थे। वस्तुतः वे शैव नाथ परम्परा के योगी थे इसीलिए उनके नाम में नाथ शब्द सार्थक है।

'भगवान' शब्द और उसकी सार्थकता

पालि भाषा के त्रिपिटक ग्रन्थों में गौतम बुद्ध के लिए भगवान शब्द का प्रयोग हुआ है जिसका अर्थ कोई ईश्वर या ईश्वर का अवतार नहीं है। चूंकि गौतम बुद्ध ने अपनी साधना के बल पर राग और द्वेष को मग्न कर दिया था, इसलिए इस अर्थ में वे भगवान हैं–

''भग्ग रागोति भगवा, भग्गा दोसोति भगवो।''

किन्तु वीतराग और वीतद्वेष तो आठों ध्यान समापत्तियों से सम्पन्न व्यकित भी हो सकता है जो कि मैत्री करुणा मुदिता और उपेक्षा के ब्रह्म–विहार का जीवन जीता है। इससे अधिक महत्त्वपूर्ण बात है वीतमोह होना क्योंकि वीतराग वीतद्वेष होते हुए भी किसी काल्पनिक मिथ्या मान्यता में उलझा हुआ, आत्म–भाव में लिप्त, मोहग्रस्त व्यक्ति भव–मुकत नहीं होता। अतः मोह का नष्ट होना नितान्त अनिवार्य है।

इसीलिए बौद्ध ग्रन्थों में आगे कहा गया है–

''भग्ग मोहोति, भग्ग मानोति भग्ग दी द्वीति''

भग्ग किलेसोति, भजि विभजि पार्वभजि धम्म रतनन्ति भवानं अन्तकरोति, भावित कायो, भावित शीलो, भावित चिन्तो, भवित पन्जोति भगवा।

अर्थात बुद्ध ने मोह मग्न कर लिया, अहम् मग्न कर लिया, जटिल दार्शनिक मानताएं मग्न कर लीं क्लेष–काषाय मग्न कर लिये, एक शोध कर्त्ता वैज्ञानिक की तरह धर्म–रत्न का भली भांति विभाजन किया, विघटन किया और यों विश्लेषण करते – करते उसे सम्यक् रूप से जान लिया, काया, शील, समाधि और प्रजा भावित कर ली इसलिए इन अर्थो में वे भगवान हैं। भगवान होने की और भी विशेषताएं बतायी गयीं हैं पर विस्तार भय से मैं उनका उललेख यहां नहीं करना चाहूँगा।

'भगावन' शब्द की व्याख्या यहां गौतम बुद्ध के सन्दर्भ से की गयी है किन्तु यह तो उस व्यक्ति पर भी लागू हैं जो भगवान कहलाने का सामर्थ्य एवं क्षमता रखता है। ये गुण उसके व्यक्तित्व के सहज अंग हैं। इन्हीं गुणों के कारण गौतम बुद्ध विश्व–वंदित हुए और भगवान कहलाये। गोपीनाथ भी ले–देकर इन्हीं अर्थो में भगवान थे। उन्होंने भी राग – द्वेष मोह, अहम्–भाव तथा क्लेषों को मग्न कर दिया था, वे भी एकान्त प्रिय थे, वे भी एक वैज्ञानिक शोधकर्त्ता की तरह अन्तर्मुखी होकर मौन साधना में रत रहते थे। वे भी सहज योग के बल पर शील समाधि और प्रज्ञा के धनी थे। इसलिए उनके नाम के पूर्व लगे 'भगवान' शब्द की सार्थकता और भी बढ़ जाती है।

मुक्ति में बाधक अविद्या और परम सत्य का साक्षात्कार

भगवान गौतम बुद्ध तथा भगवान गोपी नाथ ने अपने अपने तरीकों से जन्म–मरण के भव–चक्र से मुक्ति का मार्ग खोजा। अविधा ही सारे दुःखों की जड़ है अविधा ही जन्म–मरण के लोक–चक्र की मूल कड़ी है जो मुक्ति में बाधक है। किन्तु यह मूल कड़ी आसानी से पकड़ में नहीं आती। इसीलिए भगवान गोपीनाथ ने सर्वप्रथम तृष्णा पर कुठारघात किया और साधना से वहां पहुचे जहां सारी अविधा समूल नष्ट हो जाती है आत्मा–भाव तिरोहित हो जाता है और रह जाता है एक इन्द्रियातीत, लोकातीत, देश बालमीत परम सत्य शिव का साक्षात्कार, एक अनन्त अक्षुण्ण निवणि सुख।

गौतम बुद्ध ने भी प्रथम आर्य सत्य–दुःख का मूल कारण अविघा को ही माना है। उन्होंने तो अविधा पर आधारित भव – चक्र की फार्म–कारण श्रृंखला को ही खोज निकाला जिसे 'प्रतीत्य समुद्पादं के नाम से अभिसंज्ञात किया जाता है–

" अविधा पच्चया संखारा,
संखार पच्चया विञ्ञाणं,
विञ्ञाण पच्चया नाम–रूपं,
नाम – रूप पच्चया सलाय तनं,
सलायतन पच्चया फस्सो,
फस्स पच्चया वेदना,
वेदना पच्चया तण्हां
तण्हा पच्चया उपादनं
उपादान पच्चया भवो
भव पच्चया जाति
जाति पच्चया जरा–मरणं सोक – परिदेव
दुक्ख – दो मनस्सुपायासा सम्भवन्ति एवमेतस्स
केवलस्स दुक्खक्खन्धस्स समुदयो होति।"

अर्थात अविधा संसकार का, संस्कार विज्ञान (जीवन धारा अथवा चेतन्य) का, विज्ञान नाम–रूप (चित्त और शरीर) का नाम रूप षड़ायतन छह ज्ञानेन्द्रिय जिनमें मन भी छठी ज्ञानेन्द्रिय के रूप में सम्मिलित है का, षड़ायतन स्पर्श सम्पर्क का,

स्पर्श वेदना (सम्वेदनाएं, सेन्सेशन्स) का, वेदना तृष्णा का तृष्णा उपादान (आसकिस) का, उपादान भव का, भव जाति (जन्म) का और जाति जरा मरण शोक परिदेव दोर्मनस्य कष्ट तनाव का कारण है। इस प्रकार सारे दुःख–समुदाय का पहाड़ खड़ा हो जाता है। यही गामिनी प्रति पदा है, यही अनुलोम लोक–चक्र है। इस लोक चक्र को तोड़ने के लिए इससे बाहर निकलने के लिए प्रति लोभ धर्म – चक्र प्रवर्त किया जाता है। शरीर पर होने वाली वेदनाओं (सम्वेदनाओं) को देखना पड़ता है जिनसे र्स्पश जन्म की अनुक्रिया–प्रतिक्रिया स्वरूप राग द्वेषात्म तृष्णा पैदा होती है और भव चक्र श्रखंला की आगे की कड़ियां स्वतः जुड़ती चली जाती है। शरीर और चित्त धारा पर होने वाली इस प्रकार की सम्वेदनाओं के यथाभूत निर्लिप्त दर्शन से भव–चक्र की कड़ियां विच्छिन्म होने लगती है और आत्मनुभूति के स्तर पर जीवन जगत् की सच्चाइयां उद्घाटित होने लगती हैं। क्षण क्षण परिवर्तनशीलता उत्पाद् वय धार्मिता, अनित्यता, अनात्मता एवं दुःख ये ही जीवन जगत की सच्चाइयां हैं जो स्वानुभूति के स्तर पर समझ में आती है अविधा नष्ट होती है, प्रज्ञा जागती है और निर्वाणिक अवस्था का, ऋत का अमृत का सुख भगवान गौतम बुद्ध एवं भगवान गोपीनाथ इस जीवन मुक्त अवस्था को प्राप्त करने से पूर्व कठोर तपस्या से गुजरे हैं कठिनाइयों से जूझे हैं। किन्तु उनके हाथों में पड़कर यह साधना विधि सहज सरल हो गई । हां, इसके लिए गौतम बुद्ध प्रकृति के खुले प्रांगण में वन–वन घूमें हैं जबकि भगवान गोपीनाथ अपनी एकान्त शान्त कुटिया में धूनी में आहुति देते हुए ओम् जाप के साथ परम शिव से तादात्मय स्थापित कर सके हैं।

कर्मयोग की परिपूर्णता

गीता का मूल सन्देश है :

''कर्मण्येवाधिकारस्ते माफलेषु कदाचन''

अर्थात तुम्हें केवल कर्म करने का अधिकार है, फल पर तुम्हारा कोई अधिकार नहीं। इसलिए फल की इच्छा मत करो, निष्काम कर्म करो। निष्काम निःस्वार्थ कर्म के द्वारा ही जीवन के परम लक्ष्य मुक्ति को प्राप्त किया जा सकता है। इस प्रकार अनासक्त होकर लोक–हित में किया गया निःस्वार्थ सतकर्म ही कर्मयोग है। कर्मयोग की इस कसौटी पर भगवान गोपीनाथ खरे उतरते हैं। उन्होंने अपनी करुणा का निःस्वार्थ दान सबको समान रूप से दिया है। हर दुःखी–पीड़ित व्यक्ति की सहायता के लिए उनकी आत्मा अन्दर से उमड़ पड़ती थी और उसे राहत पहुंचाती थी। श्रृद्धालु भक्त जनों ने उनके विषय में अनेक चमत्कारिक शक्तियो व घटनाओं का वर्णन किया है जैसे स्वप्न में लोगों को निर्देश देना, उनके स्पर्श मात्र से असाध्य रोगों का दूर हो जाना आदि जिनमें आस्थसा मात्र से आसाध्य रोगों का दूर हो जाना आदि जिनमे आस्था व विश्वास जन्म मनोवैज्ञानिक असर व उपचार को नकारा नहीं जा सकता और संयोग के योग से भी इन्कार नहीं किया जा सकता। भगवान गोपीनाथ को उनके आश्रम में जो कुछ भी भेंट स्वरुप प्राप्त होता था उसे वे अपने भक्तो में अविलम्ब बांट दिया करते थे। अपने पास कुछ नहीं रखते थे। जरूरतमन्द लोगों की वे चल कर मदद किया करते थे। जीवन पर्यन्त वे चुपचाप लोक कल्याण में ही लगे रहे, करूणा का शान्ति का प्रसाद ही बांटते रहे, लोगों को भौतिक तथा आद्यात्मिक रूप से राहत ही पहुंचाते रहे।

ज्ञान–प्राप्ति के बाद भगवान गौतम बुद्ध भी संसार के दुःखी लोगों को मुक्त हसत से धर्म का प्रसाद देते रहे विमुक्ति का निर्वाण का रस–पान कराते रहे। वे घूम घूम कर अपनी अपारमित

करूणा से, मैत्री से सर्वमंगल की भावना से लोक कल्याण ही लोक कल्याण करते रहे और अपने भिक्षुओं को भी उन्होंने यही सन्देश दिया :

"चरथ भिक्खवे चारिकं
बहुजन हिताय बहुजान सुखाय लोकनुकम्पाय"

'ऐ ! भिक्षुओ। चलते रहो धर्मचारिका करते रहो अनेक लोगों के कल्याण के लिए अनेक लोगों के सुख के लिए समस्त लोक पर अनुकरण करते हुए सत्य धर्म का प्रकाशन करते हुए चलते ही रहो। भगवान बुद्ध के कर्मयोग के विषय में स्वामी विवेकानन्द ने कहा है

'अब अन्त में मैं' तुम्हे ऐसे व्यक्ति के बारे में बताऊँगा जिन्होंने सचमुच कर्मयोग की शिक्षाओं को कार्य रूप में परिणित किया था। वे हैं बुद्ध। सर्वश्रेष्ठ दर्शन का प्रचार करते हुए भी इस महान् दार्शनिक के हृदय में क्षुदत्तम प्राणी के प्रति गहरी सहानुभूति थी। वास्तव में वे आदर्श कर्मयोगी हैं। मृत्यु से पूर्व जीवन के अन्तिम क्षण तक उनका यह निष्काम निस्वार्थ लोक कल्याण का करुणा कर्म चलता ही रहा।

भिन्नता परिस्थिति और परिवेश

भगवान गोपीनाथ और भगवान गौतम बुद्ध अलग अलग सामाजिक परिवेश और परिस्थितियों में पैदा हुए थे। अतः उनकी जीवन शैली और सोच में किंचित अन्तर होना स्वाभाविक है। भगवान गोपीनाथ अपने आश्रम को छोड़कर कहीं नहीं गये। इसलिए उनका प्रभाव क्षेत्र तक कर्म क्षेत्र केवल कश्मीर तक ही सीमित रहा। अनेक सोच के मूल में हिन्दु परम्परा और पीढ़ियों से चली आ रही रूढ़ धार्मिक मान्यताएं थीं। शैव शाक्त और वैष्णव दर्शनों से ही उनकी जीवन शैली विकसित हुई थी और अपनी अन्तरात्मा का रस पी के उन्हीं से सीचतें थे। उनका आचरण सिद्धों जैसा था। वे धूनी जलाते थे चिलम पीते थे और कभी कभी कठोर भी हो जाया करते थे पर कटु नहीं। इसके विपरीत भगवान गौतम बुद्ध का प्रभाव क्षेत्र विस्तृत थी। वे उत्तरी भारत में विशेष रूप से वर्तमान बिहार और उत्तर प्रदेशों में नगर नगर ग्राम ग्राम घूमते रहे और लोगों को धर्म का ज्ञान देते रहे। उन्होंने अपने भिक्षुओं को भी दूरस्थ स्थानों पर पहुंच कर धर्म की ज्योति प्रज्वलित करने का निर्देश दिया। फलस्वरूप उनका प्रभाव क्षेत्र उत्तर भारत तक ही सीमित नहीं रहा बलिक दूरस्थ प्रदेशों देशों तक फैल गया। कश्मीर भी इसका अपवाद नहीं रहा। गौतम बुद्ध की जीवन शैली भिक्षु की जीवन शैली थी। वे भिक्षाटन करते थे आदि लोगों को उपदेश देते थे। वे परम्परागत रूढ़ियों दार्शनिक मान्यताओं एवं शास्त्रों के प्रमाण पर नहीं बलिक विशुद्ध वैज्ञानिक ढंग से विवेक तथा साथ ही लोकहित कारिणी होने पर ही किसी बात को स्वीकार करते थे आदि उसके अनुसार जीते थे। ऐसा ही उपदेश वे लोगों को देते थे। उन्होंने धर्म को सार्वजनीन, सार्वकालिक तथा सार्वभौमिक व्याख्या की। वे अन्य श्रद्धा तथा अन्य भक्ति के पक्षधर नहीं थे।

लेकिन इतना सब कुछ होते हुए भी दोनों में चरित्रगत साम्य है। दोनों ही सच्चे अर्थो में भगवान हैं। दोनों ने ही संसार के मूल कारण अविधा को विदीर्ण किया, ज्ञान का प्रकाश फैलाया और लोगों को मुक्ति का अथवा निर्वाण का मार्ग दिया। दोनों ही लोक–कल्याण में निरत कर्मयोगी हैं। जिनमें कल्याण में निरत न तो धन की लालसा है न यश कीर्ति की पिपासा और नहीं किसी अन्य वस्तु की वांछा। जब कोई व्यक्ति ऐसा बन जायेगा तो वह बुद्ध बन जायेगा गोपी नाथ बन जायेगा और धर्म की ऐसी वर्षा होगी जिसमें दुनिया का सारा क्लेष धुल जायेगा।

'क्या अमर मरता है ?'

—— अवतार कृष्ण राज़दान

गगन चुम्बीं देवदारु के भू–भाग, जिसको नन्दन–कानन कशमीर कहते हैं तथा जो भारत–मुकुट के रूप में जाना–माना जाता है, देव स्थान या ऋषि'वाटिका के नाम से सारे संसार में प्रसिद्ध है। देवी – देवताओं की नगरी कश्मीर में समय समय पर कई आद्वितीय सिद्ध, अवघूत, आत्म ज्ञानी तथा परम् दयालु हुए हैं जिनकी कीर्ति आध्यात्मिकता की सर्वोच्च शिखर प्राप्त करने के बाद दिगदिगंत व्यापिनी हुई हैं और यही कारण है कि आज भी ये परोक्ष रूप से हम सबके बीच विद्यमान हैं और मार्ग दर्शन करते रहे हैं, भले ही हम इस समय मुसीबत में हैं। आज हम इनको हर तरह से अपने अन्तर में देखा करते हैं और आगे भी देखा करेंगे। इन साधु संतों की सूची लम्बी हैं किन्तु यहां हम बीसवीं शती के महापुरूष भगवान् गोपीनाथ जीं के आध्यात्मिक कीर्तिमानों का उल्लेख करना जरूरी समझते हैं। मेरे विचार में भगवान् जी एक सामान्य आदमी थे (भले ही मुझे उनके दर्शन करने का सोभाग्य प्राप्त नहीं हुआ है) किन्तु देखना यह है कि वह कौन से आधार हैं जो इनको हमारे सामने एक ब्रह्म स्वरूप के रूप में प्रस्तुत करते हैं या हम इनको ऐसा मानने के लिए तैयार हो जाते हैं। नहीं तो, हम और इनमें कोई फर्क नहीं अथवा हमने भी इस संससार में उसी की तरह जन्म लिया है। फिर भी किसी के सामने नत मस्तक होना तो यह मानना है कि उसमें किसी के सामने नतः मस्तक होना तो यह मानना है कि उसमें किसी – न – किसी तरह के गुण – विशेष हैं जिनका आधार बहुत सी बातों पर निर्भर करता है। यही बात पहुंचे हुए साधु–संत या महान योगी पर एकदम चरितार्थ होती है। देखना यह है कि वे कौन से आधार स्तंभ हैं जिन पर खड़ा होने के लिए एक मानव को कठिन तपस्या करने के बाद महामानव की संज्ञा मिलती है और वह सत्कर्मी तथा लोगों का पथ प्रदर्शक बनता है और सबसे बड़ी बात तो यह कि वह मरकर भी मरता नहीं लोगों के दिलों में बसता है, कण–कण में वास करता है। यहां बीसवीं शती के इस महान् संत् ब्रह्मस्वरूप भगवान गोपीनाथ जी की चमत्कारात्मक जीवनी को सामने रखकर शब्दों का चोला पहनाए इन आधार शिल्पों को मांपना उचित रहेगा –

ब्रह्म

ब्रह्म सत्–चित–आनन्द स्वरूप है। इसके साक्षात्कार के लिए साधक को मन की ज्योत जलानी पड़ती है। इसके लिए कठिन तपस्या करना अनिवार्य है और यदि उसकी यह तपस्या भंग हो जाए तो उसके लिए ब्रह्म पहचानना मुश्किल कार्य है। वैसे, किसी भी संत के लिए ब्रह्म पहचानना आवश्यक भी है और कठिन भी। भगवान गोपीनाथ ने अपनी कठिन साधना से ब्रह्म को पूर्णतया पहचाना था। उसके लिए ब्रह्म एक है चाहे उसने इसके दर्शन हारी–पर्वत के प्रांगण में माता शारिका के रूप में किया हो या तुलमुल में माता महाराज्ञी का साक्षात्कार किया हो, खिव में माता ज्वाला जी हो, भद्रकाली में काली का स्वरूप हो, ज्येष्ठेश्वर में ज्येष्ठा भगवती हो या अमरनाथ में देवा दि. देव–महादेव हो। मगर उसके लिए ब्रह्म तो एक है

और वही सत्–चित्–आनन्द स्वरूप है। इसका उदाहरण इस से बढ़कर और क्या हो सकता है कि एक दिन उसने अपने आठ सेवकों के समूह के साथ हारी–पर्वत के प्रांगण में एक ऐसी कन्या को खेलते देखा जो शारिका के रूप में वहां थीं। उसने इसको गोद में बिठाया और नदुॅर्य–म्वंजि (कमल–पुष्प के नाल से बने नमकीन पदार्थ) खिलाए और बाद में वह अदृष्य हो गयी। इसे बढ़कर ब्रह्म से साक्षात्कार करने की उदाहरण किसी भी रूप में हो, मर्द हो या औरत, जड़ हो या चेतन, को पहचानने की क्षमता होनी चाहिए और किसी को भी तब तक संत कहना उचित अंदाज में ब्रह्म को पहचाना है या पहचानने की कोशिश की है। साधक के लिए ब्रह्म पहचानना लौहे के चने चबाने के बराबर है और जिसने ये चबा कर हज़्म किए वही संत कहलाता है। ब्रह्म पहचानना किसी को संत कहलाने की कसौटी पर तोलने की पहली आधार शिला मानी जाती है जो भगवान् जी के पास थी।

जीव

जीव क्या है और इसके बारे में एक संत का कया दृष्टिकोण हो सकता है, यह उसके सोच पर निर्भर करता है। वैसे, एक साघक के लिए जीव का कोई महत्व नहीं है। इसके विपरीत वह जीवात्मा को अधिक महत्व देता है जब उसका मिलन परमात्मा से हो जाए। ऐसी स्थिति बनने पर वह संत या अवधूत कहलाता है वरना उसके लिए जीव की वही हैसयत है जो मिट्टी की होती है। यह मिट्टी हमारे सामने शरीर की गंदगी जैसे कि मूत्र और मल के सिवाय कुछ भी तो नहीं है। इस बात को अच्छी तरह जानकर भगवान् जी ने जीव को विशेष महत्व नहीं दिया था और इसे बढ़कर और कया सशक्त उदाहरण हो सकता है कि एक दिन जब किसी भक्त ने उसके पैर कई घण्टे तक दबाए तो उसके मन में यह उत्तम कार्य करने का अंह पैदा हो गया। भगवान जी एकदम जान गए और उसको यह कहकर समझाया कि तुम मूर्ख हो। जिसके पैर तुम दबाते हो, वह पैर नहीं, लकड़ी के टुकड़े हैं। इस तरह से जीव का उदाहरण भगवान् जी ने अपने–आप पर चरितार्थ किया जो एकदम सही है, स्पष्ट है और प्रामाणिक है। यह भी एक सही आधार है उसका एक योगी और संत कहने का।

जगत

किसी संत को तब तक संत या योगी कहना निराधार है जब तक न वह परम् सृष्टा की कसौटी पर सही उतरे। सारे जगत् को अपना आशियाना न माने। इसकी समस्याओं को अपनी आध्यात्मिक दृष्टि से न सुलझा ले और जगत्–कल्याण के लिए अपना सब कुछ न्योछावर करे। भगवान जी इन सभी बातों को अच्छी तरह जानते थे और अपने आत्म ज्ञान से उन्होंने जगत् को अच्छी तरह पहचाना था। जगत् वासियों का पथ–प्रदर्शन करना वे अच्छी तरह जानते थे चाहे वह परोक्ष रूप से ही क्यों न हो। जरा कल्पना कीजिए कि जो महामानव घाटी के बाहर ही न गया हो, उसी के पास सुदूर कोनों से लोग आकर आनी समस्याओं का निवारण करते थे। आज भी बिदेशों में उसके कई भक्त हैं जिन्होंने अपने देश में ट्रस्ट खोले हैं। वे तो इनकी जीवनी से प्रभावित हैं। कारण तो कुछ नहीं है, बस यही कि भगवान् जी ने सारे जगत् को अच्छी तरह पहचाना था तथा ईश्वर (चाहे कोई उसे किसी भी नाम से पुकारे) के साक्षात्कार के लिए शोध–ज्योति को जलाए रखने में उल्लेखनीय योगदान प्रदान करे। वह जानते थे कि लोगों का आचरण जगत् का आचरण होता है और लोगों के कल्याण से ही जगत्–कल्याण होता है, चाहे किसी का इसपर विश्वास हो या न हो।

गुरु

सभी धर्मों में गुरु का सर्वोच्च प्राप्त है। गुरु के बिना साधक की साधना असम्भव है। हमारे धर्म–ग्रन्थों में यहां तक गया है कि गुरु ब्रह्मा, गुरुर विष्णु, गुरुर देव महेश्वर किन्तु यह भी जरूरी नहीं कि किसी साधक का गुरु जीवात्मा के रूप में ही हो। गुरु कोइ भी हो सकता है भले ही विश्वास की पक्की दीवार पर दरार न आ जाए। भगवान जी का भी अपना गुरु था। उसको अपने गुरु पर अविचल विश्वास ही नहीं बल्कि आदर भाव भी था। सबसे बड़ी बात तो यह कि उसने अपने गुरु को अंत समय तक नहीं छोड़ा। वह हर समय इसकी शिक्षा – दीक्षा लेते रहे। हां, उसका सामने पड़ी गीता जी थीं और एक दिन किसी भक्त के पूछने पर कि आपके गुरु कौन हैं? तो उसने गीता जी की ओर संकेत किया और स्पष्ट शब्दों में कहा कि इसके पांच सौ श्लोकों में से एक मेरा गुरु हो सकता है। वास्तव में ईश्वर जो सत्–चित् आनन्द स्वरूप है मेरा गुरु हो सकता है। तब से भक्तों ने गीता जी को उसके महा निर्वाण तक उसी के सामने रखा जब कि यह दूसरी बात है कि वह इसको कभी – कभार ही पढ़ते थे।

उपवास

संत या महा पुरुष के लिए उपवास रखना अनिवार्य हैं। वैसे, संत लोग अल्पाहारी होते हैं किन्तु क्षुधा को जीतने के लिए प्रायः ये उपवास पर ही रहते हैं। उपवास के संबंध में भगवान् जी का कथन था कि शरीर को तब खिलाना चाहिए जब वह भोजन न मांगे। उपवास रखकर वह मानसिक रूप से अधिक जागरूक रहता था। किसी काम को पूर्णतया सार्थक बनाने में वह उपवास पर ही रहते थे चाहे वह चीन का भारत पर आक्रमण हो, सन ६५ का भारत – पाक युद्ध हो या हजरतबल में पवित्र बाल के गायब होने की घटना हो। भगवान् जी ने इन सभी कठिन समयों में उपवास रखा और जब तक घाटी पर इन भंयकर घटनाओं के काले साये छंटने लगे, तब तक ये उपवास पर ही रहे। एक बार उनके उपवास तोड़ने का नियम भी अनोखा रहा। उसने नाई को बुलाया, अपना पूरा क्षोर करवाया। इसके बाद अपना उपवास तोड़ा और विश्राम की मुद्रा में पुनः अपने प्रवृत रूप में आ गए। किन्तु दूसरी ओर क्या हुआ कि उसी दिन सायंकाल को जोजीला पर अधिकार होने का समाचार घोषित हुआ और सुनते ही वह पुनः उपवास पर बैठ गए।

तत्वज्ञान

यदि ध्यान से देखा जाए, मनुष्य तीन स्थल तत्वों अर्थात पृथ्वी, जल और अग्नि को प्रत्यक्ष रूप से देख सकता है। इनके अतिरिक्त अन्य चार तत्वों को, जो सूक्ष्म माने जाते हैं और जिनका नाम है आकाश, मन, बुद्धि ओर अंहकार की अनुभूति वह ज्ञानेनिन्द्रयों के कारण कर सकता है। इनका अहसास उन्हीं को होता है जिनके ज्ञान चक्षु खुले हों। ऐसा भी कहा जाता है कि जिसको इन तत्वों पर पूर्ण रूप से एकाधिकार प्राप्त हो, वह कुछ भी कर सकता है। भगवान् जी तत्वज्ञानी थे, इसमें कोई शक नहीं। उसके ज्ञान–चक्षु खुले हुए थे। अपने तत्व ज्ञान से वह हर समय कोई भी स्थिति समझने में लगे रहते थे। इसका जीवंत उदाहरण उस समय मिलता है सन 1665 ई॰ में उसने चन्दपोरा में बहन के मकान में निवास किया। उसका वहां जाने का उद्देश्य कुछ नहीं था। बस बहन के दामाद की पुत्री की रखवाली करना। उसने यहां चौड़े मुख के मटके को ले

लिया। इसमें पानी भरा और उसपर ढ़क्कन के रूप में पीतल की तशतरी रखी तथा इसके अन्दर एक धातु का गिलास रखा। इसको भी इन्होंने पानी से भरा फिर इसपर स्थिर दृष्टि से एकाग्र होते हुए देखा। उस समय ऐसा लगा कि गिलास से जल – पुष्प निकलते हैं। सामान्य आदमी इनको देख नहीं सकता है। इसे साफ लगता है कि वह जल–तत्व कार्य कर रहा था हम यह भी कह सकते हैं कि आकाश की ओर चिलम पीने से समय, वायु और आकाश तत्व संबंधी क्रिया करते थे।

कामिनी और कंचन

प्रायः यही देखा गया है कि साधारण मनुष्य को स्त्री और सोना भर माते हैं या यूं कहें कि इनको देखकर वह भरमाता है। इन दोनों पर वह हद से ज्यादा आकर्षित है किन्तु किसी भी संत के बारे में यह बात लागू नहीं होती जब कि यह तथ्य भी नकारा नहीं जाता कि संतों की तपस्या कई बार कंचन और कामिनी को देखकर ही भंग हुई है। भगवान जी अपनी सारी जीवन यात्रा में कंचन से भी दूर रहे और कामिनी से भी। यह दूसरी बात है कि उसके आश्रम में कई स्त्रियां आर्शीवाद लेने के लिए आती थीं किन्तु वह तुरन्त अपने ज्ञान से जानते थे कि यहां आने का किस स्त्री का क्या अभिप्राय है। उसके इन दोनों चीजों से परे रहने का जीवंत उदाहरण उस समय मिलता है जब किसी ने उसको यौन–सुख प्राप्त करने के लिए किसी बदनाम महिला के पास जाने के लिए प्रेरित किया। संपर्क स्थिति में लेटी ज्यों ही वह उस महिला के कमरे में आए तो उसको आश्चर्य हुआ। उसने उसे एकदम खड़े होने का निर्देश दिया। इसके बाद उसने इसको फटकार दी और वैश्या प्रकृति छोड़ने की सलाह दी जाते समय उसने उसके सामने एक रुपया का सिकका फेंका और लौटने पर कहा 'बड़ा आनन्द रहा' इसी तरह की एक और घटना में एक दिन उसके सामने एक महिला आयी। भगवान जी ने एकदम जाना कि यह बदकार महिला है। उसने उसको देखते ही लोहे के चिमटे से पीटा और अपने सामने से जाने पर मजबूर किया।

संतोष

संत की विशेषता संतोष से प्रेम माना जाता है। वह अधिक भोजन, अधिक पैसे, कपड़े या कुछ भी हो, से हर समय परहेज करता है। इसके लिए किसी भी चीज के आधिक्य की कोई गुंजाइश नहीं। कश्मीर के कई ऋषि–मुनियों ने संतोष करने पर प्राथमिकता दी है और इनमें भगवान जी का नाम उल्लेखनीय है। वह हर चीज के लिए संतोष से काम लेते थे और लल्लद्यद के एक वाक्य के अनुसार 'सो'मुय छुख त् 'सो'मुय' आस अर्थात संतोष प्रिय हो, संतोष से ही काम ले, पर वह खरे उतरे थे। इसके संदर्भ में एक जीवंत उदाहरण यह है कि इनको भेंट में पांच रुपये से सौ रुपये तक करंसी नोट दिए जाते थे। किन्तु वह इन सबको एक रुपये के नोट में बदल देते थे, इस धन को वह उन साधुओं में वितरित करते थे जो अमरनाथ स्वामी की यात्र करने के लिए आते थे। उन साधुओं को भी वह एक रूपय से ज्यादा नहीं देते थे भले ही कोई उसको एक रूपए से ज्यादा देने का आग्रह करता था।

संगीत से प्रेम

संत प्रायः संगीत – प्रिय होते हैं। इस से उनकी भजन मंडलियों में एक नया निखार सा आने लगता है। उनका मन संगीत की ओर एकाग्र रहता है। भगवान् जी का संगीत के प्रति प्रेम अद्वितीय था। इसमें वह भजन लीलाओं में एक नया निखार लाता था। अपने जन्म–दिवस पर इस तरह की संगीत –महफिल जमाना तो एक आम बात सी बन गयी थीं। उसकी संगीत महफिलों में आमतौर से संतूर एवं अन्य वाद्ययन्त्र बजते थे। कहा जाता है कि संतूर तो इनका मन–चहेता साज़ था।

देश-प्रेम

जिस धरती पर भगवान् जी ने जन्म लिया था, उससे ज्यादा तो उसको अपने देश भारत वर्ष से प्रेम था, भले ही वह प्रत्यक्ष रूप से अपनी सारी जीवन यात्रा में कश्मीर से बाहर गए ही नहीं थे। वैसे संतो का काम ही सर्व साधारण का हित् ढूँढना है। वह विपदाओं से बचा रहे, यह तो वह दिल से चाहते हैं। सन ४७ ई॰ में जो युद्ध कश्मीर पर पाक्सितान ने छेड़ा, इसमें उसने अपने योगदान से एक सिपाही की भूमिका निभायी थी। साक्षी वह सेनानी है जिसने उसको मोर्चे पर स्वंय देखा था। उसके अनुसार भगवान् जी ने सीमा पर एक कमाण्डर की भूमिका निभायी थी और इस युद्ध में विजय का श्रेय उसी को जाता है।

सन १९६२ ई॰ के हिन्द–चीन युद्ध में भी उसने कश्मीर को बचाने के लिए परोक्ष रूप से भाग लिया था। कहते है कि भद्रकाली मंदिर में ही उसने कहा था कि अब जोजीला खतरे में है और युद्ध विराम होने से पहले वह अपने आश्रम में नहीं दिखाई दिए। अंत में जब वह आश्रम लौटे तो उसे पूछा गया कि आप इन दिनों कहां थे ? उत्तर में वह झट बोले कि मैं तिब्बत गया था। अब सब कुछ ठीक हो गया है। दूसरे दिन घोषणा हुई कि युद्ध विराम हो गया है। इसी तरह सन 65 इ॰ में एक बार फिर भारत और पाकिसतान के बीच कश्मीर को लेकर युद्व छिड़ गया तो उस समय कश्मीर को बचाना मुश्किल सा हो गया। उसने अपने आपसे कहा था कि मेरी समझ में नहीं आता कि कश्मीर को बचाऊँ या दिल्ली को। दूसरे दिन भारत ने पाकिस्तान की संभी सीमाओं पर प्रहार किया और युद्ध का डटकर मुकाबला किया। निश्चित रूप से सेनाएं कश्मीर में ही रहीं और यह बच गया। बाद में युद्ध – विराम की घोषणा हुई।

कश्मीरी पंडितों की वर्तमान दुर्दशा तो भाग्य की विडम्बना ही कही जा सकती है। इस समय यदि भगवान् जी जीवित होते तो हमें इस त्रसदी से जूझना न पड़ता। फिर भी क्या पता उनकी पुण्यात्मा इस समय हमारा सही मार्ग–दर्शन करने में तत्परता से काम करती हो। यह भी हो सकता है कि जिन हालात में हमने कश्मीर से पलायन किया, उसको देखकर हम यहां भूखे मरे होते। क्या पता यह भगवान् जी के पुण्यात्मा की ही कृपा हो कि हम अर्श से फर्श पर ही सही, भूखे नहीं मर गए हैं। हम आगे बढ़ने की ओर प्रेरित है। इसलिए कहा जाता है कि पुण्यात्मा मर कर भी अमर है।

- **अज्ञान अंधकार है।**
- **अज्ञान को ज्ञान ही मिटा सकता है।**
- **अध्ययन से ज्ञान प्राप्ति निश्चित है।**
- **ज्ञानी पुरुषों की संगति से भी ज्ञान प्राप्ति की सम्भावना है।**
- **गुरु की कृपा के बिना सच्चा ज्ञान पाना असम्भव है।**

मुझे नहीं मालूम

—— कुमारी "अम्बिका " कौल

एक नन्ही सी बालिका जिसके माता पिता १९६० ई॰ में श्रीनगर काशमीर से भागकर दिल्ली आए थे। अम्बिका का अक्तूबर १९९१ ई॰ में जन्म हुआ। आज अम्बिका सात वर्ष की है। वह कभी कुछ गाने घुनघुनाती है। कभी चित्र बनाती रहती है। उसके अपने नन्हे विचार उसी के बोल इस कविता में मिलते है। जगत्गुरू भगवान जी के प्रति उसकी बड़ी श्रद्धा तथा भक्ति है। वह उनसे बिनती करती है। यह उसी नन्ही सी बालिका की चाह है। कुमारी अम्बिका शिक्षा भारतीय पब्लिक स्कूल, हरिजन बस्ती –पालम गांव, दिल्ली। —संपादक

दादा दादी मुझे कहते हैं
घर हमारा काशमीर हैं
नाना नानी भी कहते हैं
घर तेरा काशमीर है।
मैं कहती हूँ कहां की कहते
मुझे नहीं मालूम, कुछ भी नहीं मालूम,
कोई बता दोना, तुम ही दिखा दो ना,

हब्बाकदल कहां पड़ता है ?
बहती कहां वितस्ता है ?
कहां हारी पर्वत शंकराचार्य ?
तुलमुल कहां? अमर नाथ कहां ?
श्रीनगर का गणपत यार कहां ?
परी महल ज़ीठ्य याऽर कहां ?
ये सब मैं सुनती रहती हूँ
मुझे नहीं मालूम, कुछ भी नहीं मालूम।
कोई बता दो ना, तुम ही दिखा दो ना,।।

परसों दूरदर्शन से देखा था,
डल सरोवर में अच्छा शिकारा,
शालीमार, निशात, चश्माशाही,
पहलगाम, हर वन, लिद्धर नाला,
इतनी सुन्दर घाटी मेरी।
इतना सुन्दर नज़ारा।।
ये सब ही मेरे अपने है।
मुझे नहीं मालूम, कुछ भी नहीं मालूम,
कोई बता दोना, तुम ही दिखा देना।

पोफा पोफी कहते रहते हैं,
सोम यार, पुरुषयार, वयखुरी यार,
तब मोसा मौसी भी कहते हैं
जहां जगत्गुरु का आश्रम है।
वितस्ता के तट पर जो है,
मैं बावरी हो जाती हूँ
मुझे नहीं मालूम, कुछ भी नहीं मालूम,
कोई बता दोना, तुम ही दिखा देना।

मेरी इच्छाओं को देख वे,
आंखों से अश्रु बहाते हैं,
रो पड़ते हैं, गद् गद् हो जाते हैं
मुझ को गले लगा लगाकर,
मुझ को चुप करवाते हैं।
मैं उतावली हो जाती हूँ
छिन छिन उत्सुकता बढ़ती है,
ऋषियों की भूमि कब देखूँगी।
भूस्वर्ग में कब पहुँचोंगी।
मुझे नहीं मालुम, कुछ भी नहीं मालूम।
कोई बता दो ना, तुम ही दिखा दोना।।

क्या मैं "अम्बिका" नहीं आपकी?
क्या मेरा नहीं मानोगे?
तो फिर मैं खुद ही जाओंगी,
तितली बनकर, चिड़िया बनकर,
वे मेरी सखियाँ हैं उनं संग।
हे जगत्गुरु ! हे भगवान जी !
मेरी विनती सुन लो ना।
मुझे तुम ही दिखला दो ना।
मुझे नहीं मालूम, कुछ भी नहीं मालूम।
कोई बता दो ना। तुम ही दिखा दो ना।।

भगवान् गोपीनाथ

—— प्रो. कृष्णलाल भल्ला

महर्षि पातन्जलि के अनुसार—समाधि की सिद्धि पर योगियों को जीवनमुक्तावस्था प्राप्त होती है जिस के फलस्वरूप त्रिगुणात्मक देह में निवास करते हुए भी वे गुणों के प्रभाव से नितान्त मुक्त रहे हैं। इस स्थिति में उन के देहस्थ गुणों का पुरुषार्थ सदा निवृत्त रहता है। ऐसी अवस्था प्राप्त होने पर योगी स्वभावतः सतत अन्तर्मुख रहता है। कैवल्य सिद्धयोगी जीवन—मुक्त है और देह त्यागने पर ब्राह्म मोक्ष प्राप्त करता है— ऐसे ही सिद्धयोगी भगवान् गोपीनाथ थे।

गीता के शब्दों में —

'एषा ब्राह्मी स्थिति पार्थ नैना प्रात्य विमुह्यति,
स्थित्वास्यामन्तकाले ऽ पि ब्रह्मनिर्वाण मृच्छति'

हे अर्जुन यह ब्रह्म को प्राप्त हुए पुरुष की स्थिति है। इसको प्राप्त होकर वह मोहित नहीं होता है और अन्तकाल में भी इस निष्ठा में स्थित होकर ब्रह्मानन्द को प्राप्त हो जाता है।

भगवान जी के बारें में यह प्रसिद्ध है कि वे जब तक जीवित रहे, साधकों का पथप्रदर्शन करते रहे और अपने प्रेमियों पर अब भी उनकी कृपा है। गुरु की कृपा का पात्र कौन है? श्री गुरु ग्रन्थ साहिब में लिखा है

'गुरु सिख के बन्धन काटे,
गुरु का सिख विकारते हाटे'

हालात अब काफी बदल चुके हैं। आज येन केन उपाय पैसा कमाने की दौड़ में प्रायः मनुष्य इतना व्यस्त हो गया है कि उसे परमार्थ की कम ही सूझती है। अब भी कुछ महापुरुष ऐसे हैं जो सत्य धर्म के प्रचार प्रसार में लगे हैं। यह हर्ष का विषय है कि भगवान् गोपीनाथ ट्रस्ट के अधिकारी सत्संग द्वारा हमारा मार्ग दर्शन कर रहे हैं।

मनुष्य जीवन का लक्ष्य शिवतत्त्वका अनुभव करना है, यह केवल साधना से ही सम्भव है।

'सेवा करत होत नेकामी,
ताको होत प्राप्त स्वामी'

निष्काम सेवा द्वारा ही ईश्वर को प्राप्त किया जा सकता है। आधुनिक काल में अधिकतर सेवा सकाम है और दिखावे पर ज्यादा ज़ोर है, फलस्वरूप हमें शान्ति नहीं मिलती।

सारा संसार सर्वदा—सर्वथा सुख की तालाश में है। मनुष्य जितना सुख भोगता है, उस से और अधिक सुख भोगना चाहता है। सोचने की बात है कि आज मनुष्य को कई प्रकार के सुख साधन प्राप्त हैं पर उसे चैन नहीं, चैन तो ईश्वर की भक्ति से ही मिल सकता है। आनन्द तो परमात्मा का स्वरूप है, संसार अनित्य और दुःख रूप है।

भगवान् जी ने घोर तपस्या की और तब वे सच्चिदानन्द परमात्मा का साक्षात्कार कर सके। उनके बताये हुए तप और त्याग के मार्ग पर चल कर ही हमें अपने स्वरूप का बोध हो सकता है। हमारी प्रार्थना है कि उनकी कृपा से हमें सद्बुद्धि प्राप्त हो ताकि हम अपना और दूसरों का कल्याण कर सकें।

जगद्गुरु भगवान् गोपीनाथ जी की अनुकम्पा से दुःखी मानव का उद्धार होना निश्चित है। रागद्वेष की अग्नि में जल रही दुनिया उनकी शिक्षा को अपना कर सुख शान्ति प्राप्त कर सकती है। इस महावाक्य पर विचार करना ठीक रहेगा —'चिदानन्द रूप शिवोऽहम्।

३८६, रिहाड़ी कालोनी, जम्मू।

बबुँ सुँन्ज़ दया

(सम्पादकीय)

ये'लि श्रद्धायि हुन्द ब्याऽल्य फो'ल कर्मुँचि भूमिकायि मंज़ वर्वुँनुँ यियि। ये'लि तथ यूगुँबलुँ धर्मुक सग दिनुँ यियि, ये'लि तथ निष्ठायि तुँ बऽक्ती हुँन्ज़ ग्वडुँ बराऽय करनुँ यियि, तमि सारी पतुँ ये'लि तथ प्यठ बबुँ सुँन्ज़ दया आसि, ते'लि छा ज़ांह यि ना मुमकिन ज़ि यि ब्योल क्या नवि तुँ फ्वलिनुँ, यि फवलि तुँ वाहरावि स्यठा बो'ड़ छज तुँ मूल सऽनिराऽव्य सऽनिराऽव्य दऽरुँरावि ख्वर, फाऽफुँजार लबि तुँ काड़ कडि।

बस स्वय दया सपुँज़ ये'मि ट्रस्टुँचि पत्रिकायि या बाकुँय बाकुँय पुस्तकुँ प्रकाशित करनस प्यठ ति तुँ द्वहऽ ख्वतुँ द्वहऽ गछ़ि यिमन मंज़ बर्ऽच़र सपदान तुँ पत्रिका गछ़ि बो'ड तुँ भाग्य बो'रुत बाडव लबान। बबुँ सुँन्ज़ दया छे' म्वलुल खजानुँ तुँ शिहिज सथ। सान्यून श्रद्धावान लिखार्यन, कार्य र्कताहन, साहित्यकारण, सहायता र्कताहन, लोलुँ वाल्यन तुँ रुत कांछनवाल्यन हर हमेशि बबुँ सुन्द ड़ो'ख युस सोन प्रथ मुश्किल दूर करन वोल छु।

पत्रिकायि हुँन्द अऽज़्युक यि शुमारुँ छु अमिकि भाग्यबो'रुत बनुँनस कुन अख रुत कदम।

पत्रिका रोज़ि रे'शुत तुँ धार्मिक स्वद ब्वद दिनस, पनुन काऽशुर बटुँ कलचर फाऽफलावनस, धर्मुँ कर्मुक्यन न्वकतन बरादऽरी हुँन्ज़ शे'छ खबर परन वाल्यन ताम वातनावुँनुँकि हकुँ क्वठ्यव काऽम करान।

सान्यन कलमकारन तुँ लिखार्यन क्यो साहित्य कारण ति पाज़ि असि सूँत्य अथुँवास करुन तुँ पत्रिका माऽर्यमऽज़ं बनावनस मंज़ असि अथुँरो'ट करुन। हिन्दी तुँ काऽशुर बोग बो'रुत बनावुन छु सोन कर्तव्य। बबुँ सुँज़ दया रूज़िन असि यछ़ रछान।

--सम्पादक--

काऽशुर पऽरिव तुँ लीखि ये'मि आयि

स्वर	मात्रा	वर्ताव (काऽशिर्य लफुँज तुँ हिन्दी माने)
अऽ	ऽ	अऽड़ (आधी), गऽर (घड़ी), मऽछ (मक्खी), च़ऽर (चिड़िया),
		दऽह (दस), ज़ऽट (चिथड़ा), कऽच़ (कितने), कऽज (गूंघी)
आऽ	ाऽ	आऽस (मुंह), आऽठ (आठ), वाऽज (अंगूठी), माऽज (माता),
		दाऽन (अनार), माऽश (भैंस), लाऽर (खीरा), हाऽर (मैना)
उँ	ु	बुँ (मैं), सुँच़ (दर्ज़ी), टुँख (दौड़), जुँच़ (किरण), रुँच़ (अच्छी)
		चुँ (तुम), जुँ (दो), त्रुँह (तीस), दुँह (दुआँ), सुँह (शेर)
ऊँ	ू	तूँर (सर्दी), कूँमथ (कीमत), जूँज़ (दो दो), कूँन्स (छोटी),
		चूँन (चूरा), कूँर (तेज़ स्वभाववाली), पूँरिथ (पहन संभलकर)
ए'	े'	मे' (मुझे, मैंने), त्रे' (तीन), शे' (छः), शे'छ (समाचार), फे'क्य (कन्धे)
		मे'च़ (मिट्टी), से'ज़ (सीधी)
ओ'	ो'	ओ'ड (आधा), ओ'श (आंसु), को'ल (गूंघा), हो'ट (गला),
		दो'ब (धोबी), त्रो'वुह (तेईस), चो'ट (रोटी), को'ठ (घुटना)।
य	–य	द्यल (छिलका), स्यख (रेत), म्यंग (माथे का दायां या बायां हिस्सा),
		प्यन्द (गेंद), स्यन्द (सिंध), म्योन (मेरा), र्‌चथ(महीना),
–य्	–य्	कऽन्य (पत्थर), म्याऽन्य (मेरी), चाऽनद्य (चांदी), ज़ऽर्य (बहरे)
		शाऽर्य (अध अन्धे), काऽड्य (मगुँज़), आऽल्य (घोंसले), गाऽड्य (गाड़ी)
–व	व	द्वद (दूध), स्वद (शरीफ़), ब्वद (बुद्धि), व्यथ (उठ)
		म्वठ (मुठी), म्वंग (मूंग), र्‌वपय (रुपया), र्‌वंग (लोंग), क्वंग (केसर)
		(स्वर) : अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ, अं, अः, अऽ, आऽ, उँ, ऊँ, ए', ओ', व्व,
		मात्रायि : ाऽ ाऽ ि ी ुँ ूँ ुँ ूँ े ै े' ो ौ ं ः
		अक्षर : क, ख, ग, च, छ, च़, छ़, ज, ज़, ट, ठ, ड, ण, त, थ, द, न, प, फ, ब, म, य, र, ल, व, श, स, ह, क्ष, त्र, ज्ञ।

"ग्वरुँ वदँना"

ये'म्य सुँ न्ज़ि कृपायि असम्भव सम्भव छु सपदान।
तस ग्वरुँ दीवस छुस बुँ पादन प्यवान।।

ग्वरुँ गीता (का०)

ज़गत्गुरु भगवान गोपीनाथ जी सुँन्ज़ ज़न्मुँसऽदी समारोहन मंज़ ये'ति रंगाबुँरऽंग्य् मऽहफ़िलुँ करनुँ आयि, तति रूज़ नुँ संगीत तुँ साहित्यक सरगर्मियन हुँन्ज़ ति कऽमी के'हं। प्रोग्रामुँ मुताऽबिकुँ आव श्री गोपी नाथ जी ट्रस्ट उदयवाला बोर्डी जऽमिकिस शांदार हालस मंज़ २१ सतम्बर १९९७ ई॰ आथवारि द्वहऽ अकि लीला कवि सम्मेलनुक ऐहतिमाम करनुँ। यथ मंज़ काऽशरि ज़बाऽन्यू हुँन्द्यव बत्कि कवियव शमूलियत कऽर। यि लीला कवि सम्मेलन रूद ग्वरुँ वंदनायन तामुँय मऽहदूद। कविगण आऽस्य बजि श्रद्धायि सान जमाह सपुँद्यमुँत्य। कवितायि लीलायि तुँ ग्वरुवंदुँनायि बोज़नुँ बापथ आऽस्य शुमारुँबऽद्य बऽखुँत्य सुलि प्यठय समेमुँत्य।

लाईब्रेरी भवनुँकिस शांदार हालस मंज़ ओस सम्मेलन सपदान तुँ बाकुँय द्वन बड़य्न हालन तुँ आंगुँनस मंज़ आऽस्य यछ़ायि वाऽल्य तनुँ मनुँ ग्वरुँ वंदनायि बोज़ान तुँ स्वख तुँ आनन्द प्रावान।

भगवान जी सुँन्ज़ि पादि पूज़ायि पतय सपुद लीला कवि सम्मेलन शो'रु। स्व॰ जानकी नाथ कौल "कमल" जियन कऽर धूप दूँपुँ ज़ाऽलिथ भगवान जियिन्य पूज़ा। अमि कवि सम्मेलनुँच सदारथ तिकऽर स्व॰ कमल जियनुँय। मंचकि संचालनुँक्य फराईज़ दित्य पृथ्वी नाथ कौल "साऽयिलन" अंजाम। अमि कवि सममेलनुक इन्तिज़ाम करनस मंज़ रूद्य "साऽयिल" जी तनुँ मनुँ सूँत्य सूँत्य।

लीला कवि सम्मेलनन हुन्द दस ति ओस 'साऽयिल' जियिनुँय कऽशीरि मंजुँय तुलमुत। यिमव कऽर अमि कथि हुँन्ज़ पूरि पूर वज़ाहत तुँ अम्युक बजर तुँ अमिच अऽहमियत व्यछुँनाऽवुँख। तिमव बोजुँनाऽव्य सान्यन भक्ति कवियन हुँन्ज़ याद ताजुँ करनुकि ग़ज़। तिहुँन्द्य म्वलुँल्य शारति।

अमि कवि सममेलनुँचि म्वचि म्वचि कथुँ आसुँ पत्रिकायि हुँन्दिस पऽतिमिस शुमारस (२ नवम्बर ई॰ नवरे'ह) मुंज़ हिन्दी पाऽठ्य छाप सपुज़मचुँ। अज़ छि अऽस्य् वादुँ मूजूब अथ कवि सम्मेलनस मंज़ शाऽमिल कवि गण तुँ कवित्रियन हुँन्द्य बोज़नाऽव्यमुँत्य् मो'दुँर्य बोल तुँ ग्वरुँ वंदनायि तुहन्दि खाऽतरुँ यथ शुमारस मंज़ छापान) सूँती छि के'न्ह तिमुँ वंदनायि ति दर्ज करान यिमुँ दूरि दूरि प्यठुँ सान्यव भक्ति कवियव अमि सममेलनुँ खाऽतरुँ सोजुँ मचुँ आसुँ। असि छि आशा ज़ि साऽन्य परन वाऽल्य दिन अथ भावनायि दाद तुँ पनुँन्य तोसरात सोज़न असि।

—— संयोजक

सत्ग्वरुँ प्रसाद

– जानकी नाथ कौल 'कमल'

(यि छे' तमि "ग्वरुँ वंदना" लीला कवि समेलनुँच अख रचना य्वसुँ स्वर्ग वाऽसी "कमल जियन" पनुँनि म्वखुँ बोज़नाऽवमुँच आऽस। स्व० "कमल जी" आऽस्य अमि कवि समेलनुँक्य सभापति। यिम चोर पद छि तिमव संस्कृतस मंज़ वऽन्यूमुँत्य तुँ पानय छुख यिहुन्द मन्जूम काऽशुर तरजमुँ ति को'रमुत – सूँती छे' तिहुँन्ज लीलाति)

–संपादक

संस्कृत

श्री गुरु शरणम्

निज प्राणनाथं श्री सद्गुरुंतं।
सच्चित्स्वरूपं शरणं व्रजामि।।

– o –

यो मुक्तिदाता भवरोग त्राता।
तं शक्तिमानं शरनम भवामि।।

– o –

रात्रौ प्रभाते मध्याहकाले।
हृदस्थ भानुं शरणम व्रजामि।।

– o –

दारिद्रय दुःख भय रोग विनाशकं तं।
श्री नील कण्ठं शरणम भवामि।।

काऽशुर

सत्ग्वरस शरण

निज़ प्राण नाथस श्री सत्ग्वरस बऽ।
सत् च्यत् स्वरूपस शरणुँय गछ़ान छुस।।

– o –

युस म्वत्किदाता भवुँरूगुँ त्राता।
तस शत्किमानस शरणुँय गछ़ान छुस।।

– o –

रातस प्रभातस मध्यानुँ कालस।
हृदयस्थ मानस शरणुँय गछ़ान छुस।।

– o –

दारिद्र द्वख भय रूग विनाशकस तस।
श्री नील कण्ठस शरणुँय गछ़ान छुस।।

कर दया सत्ग्वरुँ

– जानकी नाथ कौल 'कमल'

कर दया सत्ग्वरुँ च़्यथ रूप म्योनुय।
सथ वथ हावतम तुँ लबुँ हा थ्यत।।

स्वात्मसिर्यि! थो'द खस स्यो'द त्राव किरणय,
थो'क–बो'क युथज़ि पकि बन्द गोमुत।
काचुँ जूनि राह च़लि म्वकल्यस ग्रो'हनुय।।
सथ वथ हावतम तु लबुँहा थ्यत।। ०।।

संसारुँ गटि मंज़ गटुँ ज़ो'ल छु गोमुत,
द्वयतुँ अंधुँकारुँ मूहुँ गटि`को'र सूर।
पूर्य किन्यु नूर त्राव नो'व नेरि प्रोनुय।।
सथ वथ हावतम तु लबुँहा थ्यत।। ०।।

अनुग्रे'हऽ पनुँने द्वयतुँ गटुँ कासतम,
बासतम हृदयस न्यथ सुबुँ शाम।
आसतुँ च़्यथ आनन्द गणुँ टोठ म्योनुय।।
सथ वथ हावतम तु लबुँहा थ्यत।। ०।।

कर कृपा वर्शुन ह्रछि बुतुँराऽचुँय,
च़्यथ विमर्शुँ सिर्यि प्रकाशि ज़े'वि ब्योल।
साक्षात्कार बनि फल जूनि म्योनुय।।
सथ वथ हावतम तु लबुँहा थ्यत।। ०।।

ग्वरुँय छु ब्रह्मा, ग्वर छु नारायण,
सत्ग्वर छु साक्षात मऽहीश्वर।
ग्वरुँ प्रसाद यस तऽम्य कयाह नुँ ज़ोनुय।।
सथ वथ हावतम तु लबुँहा थ्यत।। ०।।

सत् ग्वरुँ! सत्व्यच़ारुँ, सत् सुमरनि,
सत् गऽच़ प्रावुँ नाव परमय थान।
च़्यथ भूमि कर आनन्द वर्शोनुय।।
सथ वथ हावतम तु लबुँहा थ्यत।। ०।।

हंसुँ पानुँ सोऽहं ज़पुँनाव हर दम,
करतम व्वपाय शर्मन्दुँ छुस बाऽ।
कति संसार कति सत्–रूप म्योनुय।।
सथ वथ हावतम तु लबुँहा थ्यत।। ०।।

सत् ग्वरुँ कृपायि सन्त गऽयि तऽर्यथुँय,
बसन्तुँ काव टाव टाव करान छुय।
सत् गऽच़ अथ नमस्कारा म्योनुय।।
सथ वथ हावतम तु लबुँहा थ्यत।। ०।।

नीलुँ कण्ठुँ अखंडुँ अमर्यथ चावतम,
द्वयतुँ हलाहल कऽर्यथुँय पान।
दीवव तुँ राक्षसव भवुँ–क्रूर फ्योनुय।।
सथ वथ हावतम तु लबुँहा थ्यत।। ०।।

स्वात्मानन्दुँ प्रकाशि! न्यथ सुमरनि,
अज्ञानुँ मूहुँ जंगुँलस दिमुँ नार।
जानकी नाथ साक्षात बनि चोनुय।।
सथ वथ हावतम तु लबुँहा थ्यत।। ०।।

ग्वरुँ दया

—— ओंकार च़ंगू

ग्वरुँ नाव बवेंसरुँ तार छुय,
ज़प पानुँ सत्ग्वरुँ नाव चुँय।
वथ छय यिहय मो राव चुँय।।
ज़प पानुँ सत्ग्वरुँ नाव चुँय।।०।।

ग्वरुँ सुदं वनुन, दयि सुंद दपुन,
न्यथ मनि अन्दर गछ़ि सुय ज़पुन।
हनि हनि यि दिह छलुँनावि सुय।
ज़प पानुँ सत्ग्वरुँ नाव चुँय।।०।।

ब्रह्मा वे'शन महेश जानुँनस,
रठ पाद ग्वडुँ ग्वरुँ सुँन्द्य मनस।
वो'नमुत यि पानुँ परमेश्वरन।।
ज़प पानुँ सत्ग्वरुँ नाव चुँय।।०।।

ग्वरुँ सुन्द बर गव त्युथ मन्दर,
ये'ति कांह नुँ कथ रोज़न अन्दर।
बावुन तुँ बोजुन राज़ छुय
ज़प पानुँ सत्ग्वरुँ नाव चुँय।।०।।

ये'मि मुरि च़े' ज़ानुन छुय स्यठाह,
युथ नुँ पतुँ रोज़ि के'न्ह ज़ानुँनुय।
गछ़ शरण यि ज़ान ज़ानुँनाविसुय।।
ज़प पानुँ सत्ग्वरुँ नाव चुँय।।०।।

गांगल छे' च़ऽलुँरावुँन्य मनस,
बऽक्ती छे' सऽन्यरावुँन्य मनस।
पांच़न ह्यसन फिरुँनावि सुय।।
ज़प पानुँ सत्ग्वरुँ नाव चुँय।।०।।

खसुँवसिचि हेरि व्यस्तारि सुय,
द्वादशांत द्यान ठऽहरावि सुय।
अऽदंरिम ति शे'छ मनुँ बावि सुय।
ज़प पानुँ सत्ग्वरुँ नाव चुँय।।०।।

समनायि प्याठ' उनमनायि कुन,
ओंकार ज़ान करुँनावि सुय।
पावि पावि बाह पाऽव्य खारि सुय।।
ज़प पानुँ सत्ग्वरुँ नाव चुँय।।०।।

बबुँ सुँन्ज़ दया ये'ति तऽस्य बने,
पुशरावि पान युस तऽस्य ये'ते।
ज़पुँनावि गोविन्दुँ नाव सुय।।
ज़प पानुँ सत्ग्वरुँ नाव चुँय।।०।।

गोपी नाथस जयजयकार

– पीताम्बरनाथ धर "फानी काश्मीरी"

(१) जय जय "भगवान गोपी नाथस",
"गोपी नाथस" जय जयकार।
हर दम, हर विज़ि हर हर सातस,
"गोपी नाथस" जय जयकार।।

(२) मानस–रूपी करुणा धामस,
तस निष्कामस जय जयकार।
तस मस्तानस, महरमि ज़ातस,
गोपी नाथस जय जयकार।।

(३) दजुवुनि सृष्टी यॅऽम्य सुॅज़ं वृष्टी,
दृष्टी मंज़ यस सॉऽन्य् असरार।
पछ़ यछ़ तऽम्य सुॅज़ं लूकुॅ अरसातस,
गोपी नाथस जय जयकार।।

(४) ज़ाऽहिर ने'न्द्रे, बाऽतिन बेदार,
दिलु दुबुरायन वाऽकफकार।
सुमरण करुॅवुन दोहस तु रातस,
गोपी नाथस जय जयकार।।

(५) ओर अच़नस मा कुनि रऽग्य तोरा,
'बबुं' सुंद दरबार खुलुं दरबार।
गंड अति मुच़रनुं आय कायनातस,
गोपी नाथस जय जयकार।।

(६) अति मा दो'गन्यार धर्मुक दीनुक,
कुनिरुक, हिशरुक अति दीदार।
यी वुछिथ दिल फ़्वलान त्रिज़गत नाथस,
गोपी नाथस जय जयकार।।

(७) ज़रुं ज़रुं को'त ताम रोज़ि ज़र्रातन?
आऽखुंर छ्यतुं गछि दुयि हुंद नार।
ज़ाऽमिन भगवान पानु अथ सातस,
गोपी नाथस जय जयकार।।

(८) वंदना कऽर्यतव गोपी नाथस,
नज़रे ये'मि सुंज़ि बलि बेमार।
"बब" कासि व्यपदा दीन–अनाथस,
गोपी नाथस जय जयकार।।

(९) "बबुं" सुंज छ़वपुं छय ह्यतुं पाऽगामा,
बे'यि यियि फीरित रोवमुत बहार।
लोलुक शिठिन्यार गछि गालखातस,
गोपी नाथस जय जयकार।।

(१०) आऽखुंर पानय यियि सुति समया,
ये'लि ऋषिवारे च़लि अंघुंकार।
बे'यि फ़्वलि नूरा मंज़ जुल्मातस,
गोपी नाथस जय जयकार।।

(११) "फानी व्यच़ारऽनाऽग्य" लो'ग तरफांतन,
त्राऽवित "हज़रतबल", आंचार।
"पर्बत", "तुलमुल" रोव ग्वनुंमातस,
गोपी नाथस जय जयकार।।

''सत्ग्वरुँ हावतम गटि मंजुँ गाश''

-- निरंजन नाथ ''सुमन''

च़्यथ आकाशुक गाश प्रज़लावतम, सत्ग्वरुँ हावतम गटि मंजुँ गाश।
हदुँ रऽस्यूति वदुँ वदुँ निशि म्वकलावतम।। सत्ग्वरुँ हावतम गटि मंजुँ गाश।।

मोहुँनि अनि गटि मंजुँ म्वकुँलावतम, बवुँ बदुँ पाशन करतम नाश।
त्युथ परुँनावतम परुँ मतुँ पावतम।। सत्ग्वरुँ हावतम गटि मंजुँ गाश।।

सूहम् पद अनुँबव करुँनावतम, कूहम छुस बो गोमुत निर्राश।
कवुँ सूँत्य बंद छुस तवुँ म्वकालावतम।। सत्ग्वरुँ हावतम गटि मंजुँ गाश।।

च़्यथ छुम चन्यचल वथ मे'य हावतम, को'त गछुँ क्याह करुँ बो'ज़ छुम नाश।
तम गालतम शम दम हे'छिनावतम् ।। सत्ग्वरुँ हावतम गटि मंजुँ गाश।।

च़्यथ भास्कर स्व अनुबव करुँनावतम, अऽन्दरिमिस अनिगऽटिस करतम गाश।
मानसबलुँ दर्शुन करुँनावतम।। सत्ग्वरुँ हावतम गटि मंजुँ गाश।।

अगुँन्यानुँ वो'लमुत मन शो'मरावतम, स्वगुँन्यानुँ र्सियुक त्रावतम गाश।
प्रगुँन्या वानुँ ब्रह्मुँ पद वखनावतम।। सत्ग्वरुँ हावतम गटि मंजुँ गाश।।

कठिने भवुसरुँ मतुँ मंदुँछावतम्, तार दिन मे' ये'ति छम चाऽनी आश।
र्वजुँ वावुँकि र्लजुँ निशि म्वाकुँलरवतम।। सत् ग्वरुँ हावतम गटि मंज़ गाश।।

त्युथ कांह वीदुँ मंत्र परुँनावतम, युथ नाश करि अनि गटि प्रकाश।
व्यद्ध परुँनावतम तुँ ब्वद शो'ज़रावतम।। सत् ग्वरुँ हावतम गटि मंजुँ गाश।।

ज़न्मुँ मरनुक कारण वखनावतम, कर्मुक तुँ धर्मुक क्याह छु अबिलाश।
यीनुँ तीनुँ कालुँ बयि निशि म्वकलावतम।। सत्ग्वरुँ हावतम गटि मंजुँ गाश।।

बऽक्ती चाऽन्य करुँ परुँ मतुँ पावतम, मानथ ब्व पनुँने अऽछ हुंद गाश।
सखती मंज़ कांह य्वक्ती मै हावतम्।। सत्ग्वरुँ हावतम गटि मंज़ गाश।।

अऽछ हुँन्दि गाशो अऽछ मुँच़रावतम,
छुस ''सुमन'' च़रणन तल ह्यथ आश।

अऽछ मुँच़रिथ ज्ञानुँ दृष्टी त्रावतम।।
सत्ग्वरुँ हावतम गटि मंजुँ गाश।।

भरत नगर, गली-४,बनतलाब, जम्मू।

ही ग्वरुँ दीवुँ !

—— काशी नाथ 'बागवान'

ग्वरुँ लगयो चान्यन वच़नन, क्यथुँ वर्णन करुँ ग्वन चाऽनी।
तीज़ चोन ज़ालि अज्ञान हनहन, क्यथुँ वर्णन करुँ ग्वन चाऽनी,

वति डलुँमा चुँय वथ मे' हावुम, तऽम्य सुन्द सीर नऽन्य् बावुम।
चाऽन्य दृष्टि जुव दियि मे' म्वर्दन, क्यथुँ वर्णन करुँ ग्वन चाऽनी

मोहुँ अन्दुँकार छुख चुँय मे' गालन, युथ नुँ लगुँ बो बालन तुँ छालन।
चाऽनी दया छे' अथुँरो'ट हन हन। क्यथुँ वर्णन करुँ ग्वन चाऽनी।।

जिन्दगी म्याऽन्य् छय चे़'य अथे, रथि खारतम सत्संगुँ वते।
मन अर्पन चान्यन च़रणन।। क्यथुँ वर्णन करुँ ग्वन चाऽनी।।

नाव ये'लि ज़न लगि म्याऽन्य शाठस, चाऽनी दया वातुँनावि गाठस।
युपिस ज़न शुप दियि च़्यन च़्यन।। क्यथुँ वर्णन करुँ ग्वन चाऽनी।।

ब्रह्मा विष्णुँ मऽहीश्वर, शिवुँ रूँपुँ छुख चुँदया सागर।
हृदयस मंज़ फर्दन फर्दन।। क्यथुँ वर्णन करुँ ग्वन चाऽनी।।

वीरुत छुख चुँय मंज़ वी़रन, राज़ मंज़ छुख सीरन सीरन।
संसारस शूब चुँय वर्दन।। क्यथुँ वर्णन करुँ ग्वन चाऽनी।।

"बागवान" छुख चमनस चमनस, ख्वशब्वय चुँय रंग चुँय चमनस।
गुल मुशकन छि जाफुँर्य ज़र्दन।। क्यथुँ वर्णन करुँ ग्वन चाऽनी।।

ज़ारुँ पारुँ

– —— प्रो० ए० एन० धर "अमर"

१. बबुँ भगुँवानुँ से'ज़ नजुँरा त्रावतम,
ये'मि भवुँसरुँ मे लगि हे तार।
सत ग्वरुँ सतुँची वथ चुँय हावतम्
व्यछुँनावतुम मे ज्ञानुक सार।।

२. टाठि बबुँ शो'ज़ भक्ती प्रावुँनावतम,
ज़ोन्मरव शंकर यीतनय आर।
व्रथ छम चन्चल डंजि मन थावतम,
व्यछुँनावतम मे ज्ञानुक सार।।

३. क्रूठ सफुँरा चुँय सऽहल बनावतम,
प्यठुँ त्रावतम मे बोनि शे'हजार।
लोलुँ व्यचार अऽन्द्रयुम वुजुँनावतम,
व्यछुँनावतम मे ज्ञानुक सार।।

४. ग्वरुँ गीतायि हुन्द पाठ सऽनिरावतम,
ये'मिसूँत्य ज़ानुँ बो पो'ज़ व्यवहार।
यूगुँ सादँनायि हुँन्ज़ व्यद हे'छिनावतम,
व्यछुँनावतम में ज्ञानुक सार।।

५. अऽन्द्रिम्य गंड साऽरी मुँचुँरावतम,
खुलुँनम ताऽर्य प्रावुँ चोन दरबार।
अम्र्यतुँ दारा अछ्यन चावुँनावतम,
व्यछुँनावतम मे ज्ञानुक सार।।

६. आत्मुँदीवुँ प्रथसातुँ सावदान थावतम्,
सोर नो नेरान कॉडंसि संसार।
ये'मि सूँत्य ज़य बनि ती स्वरुँनावतम्,
व्यछुँनावतम मे ज्ञानुक सार।।

७. गूपीनाथुँ रासुँ लीला मे' हावतम,
प्रजल्यम अऽन्द्री मे' लोलुक नार।
नचुँने लगुँ मस प्याला चावतम,
व्यछुँनावतम मे ज्ञानुकसार।।

८. पादन तल़ पनुँन्यन न्यथ थावतम,
सुय गव भऽक्सि बो'ड व्वपुँकार।
लो लुँक्य वच़न रुँत्य चुँय लेखुनावतम,
व्यछुँनावतम मे ज्ञानुक सार।।

९. भगुँवान जियुँ नादन कन थावतम,
बायन ह्यथ छुस करान ज़ारुँपार।
स्यजुँरा पजुँरा पनुन हे'छिनावतम,
व्यछुँनावतम मे ज्ञानुक सार।।

१०. 'अमर' वनान यस स्यद करुँ नावतम,
ध्यानस मंज़ गछ़तम साकार।
मनुँ सरुँ की पंपोश छावुँनावतम,
व्यछुँनावतम मे ज्ञानुक सार।।

''यितुँ अशिवानि छलुँहय पाद''

—— पृथ्वीनाथ कौल ''सायिल''

लोलुँ नाद लायय ग्वरुँ दीवुँ म्यानि, यितुँ अशिवानि छलुँहय पाद।
यिखनय तुँ सोरुय गछ़ि आनि मानि।। यितुँ अशिवानि छलुँहय पाद।। ०।।

बऽक्ती पनुँनी लेखतम मे' लानि, अदुँ यियम हर दरबारुँ ओबर्वय,
कठि ने कठुँकारुँ मन यिनुँ हानि।। यितुँ अशिवानि छलुँहय पाद।। ०।।

मोहऽ मायायि को'र मे' पानि रो'स दानि, हाशव तुँ हामव च़लि मा च़्यड़।
वासना श्वद करतुँ कडतुँ परिनि छानि।। यितुँ अशिवानि छलुँहय पाद।। ०।।

मूर्खस मे' व्वशिनुँय कुस कड़यम मानि, बाऽंद्य बानुँ बेडि मे मुच़र्यम कुस।
च़े' वराऽय दग म्याऽन्य् कुस सनाज़ानि।। यितुँ अशिवानि छलुँहय पाद।। ०।।

संतापुँ प्रच़ंडस मंज़ मे' शीनुँ मानि, गऽल्य गऽल्य छनुँ गछुँ पोनी पोन्य।
क्क्कर्म वे'गलाबुँनम मे' दानि दानि।। यितुँ अशिवानि छनुँहय पाद।। ०।।

नीयति बदुँ वसनम अर्शि रूदुँ श्रानि, अज़रवुँनुँ किन्यु गछ़यम डोठुँबुज्य पान।
अथुँरो'ट नय करख लागनम मे' वानि।। यितुँ अशिवानि छलुँहय पाद।। ०।।

युस परस तुँ पानस मंज़ हिशर नुँ ज़ानि, तस कति म्वकली दुयी हुँन्ज़ छांफ।
युस न्यबर नेरि नुँ मंज चानि तुँ म्यानि।। यितुँ अशिवानि छलुँहय पाद।। ०।।

शुर्य छि अऽस्य उफतादुँ हा बबुँ सानि, तनुँ मनुँ अऽस्य शरण आमुँत्य च़े'य।
साऽर्य साऽर्य नेरि क्याह असि क्रे'न्जलि पानि।। यितुँ अशिवानि छलुँहय पाद।। ०।।

च़े' वराऽय ये'ति कुस साऽ व्यन्ती मानि, कुस सना सनि द्वखुँ ज़दुँनुँय वन।
दुर्दानुँ वतुँनुँकि बबुँ नुन्दुँबानि।। यितुँ अशिवानि छलुँहय पाद।। ०।।

गुपुँ बबुँ बड़ि बबुँ आश्रमुँ चानि, ये'छ़ि पछ़ि यिथ छो'र तुँ छो'न कुस द्राव।
कषृ कास जातियि प्रे'यमुँ पुछ़ि प्रानि।। यितुँ अशिवानि छलुँहय पाद।। ०।।

मो'लुत मनुँ रूपी नो'ट युस नुँ फानि, अम्रयतुँ द्वद फटयस कति हम्यस प्यपास।
"साऽयिलुँ" श्वज़र छु थ्यर छुनुँ अड़वानि।। यितुँ अशिवानि छलुँहय पाद।। ०।।

''शोलि ड्यकुँ लोन अनुग्रे'हऽ चाने''

—नरायण कौल ''यार बाश''

कास जल जल पीड़ायि साने, शोलि ड्यकुँ लोन अनुग्रे'हऽ चाने।
तालि पे'ठय छ्ठ द्रायि वाने ।। शोलि ड़यकुँ लोन अनुग्रे'हऽ चाने।।

कर्मायतुँकुय फल छि बूगन, ज़िन्दगी वऽज संकटुँ रूंगन।
दोद तय दग सोन कुस जाने।। शोलि ड़यकुँ लोन अनुग्रे'हऽ चाने।

वुछतुँ समयिक्य रंग कूँत्य छि अंन्का, शाह आऽस्यथुँय सपेदयि गदा।
दादुँ फ़ऽर्यायाद सोन कुस माने।। शोलि ड़यकुँ लोन अनुग्रे'हऽ चाने।।

जन्मुँ ज़न्मांतरची स्व अर्ज़थ, त्राऽव पथ कुन थऽव चाऽनी सथ।
द्वर दशायव कऽड्य परनि छाने।। शोलि ड्यकुँ लोन अनुग्रे'हऽ चाने।।

बेकस शापन बे वऽसीलन, छुनुँ कुनि कांह साऽन्य कथ ति बोज़न,
बे दर्दय दर्दुँ क्यासाऽ ज़ाने।। शोलि ड़यकुँ लोन अनुग्रो'हऽ चाने।

पाप शापन हुंद गाल ब्योलुय, दकुँज़द गऽयि क्याह क्याह नुँ चोलुय।
स्वख तुँ आनन्द मेलि रायि चाने।। शोलि डयकुँ लोन अनुग्रे'हऽ चाने।।

नारुँ मंजुँ कर असि व्वपुँकाराह, छुय चे' पानुँसुँय अथि यखितयारा।
गुल तुँ गुलज़ार फ्वलि नज़रे चाने।। शोलि ड्यंकुँलोन अनुग्रेहऽ चाने।।

श्वबुँदायक शांत व्यवुँहाराह, दितुँ धर्मस फ्रूच़ व्यस्ताराह।
लावुँ दावुँ नेरि प्रेज़ायि चाने, शोलि डयकुँ लोन अनुग्रे'हऽ चाने।

चानि बारगाहि छुँनुँ क्याह ति म्वयसर, करतुँ सारिनुँय असि अज़ मुनवर।
''यारबाश'' ह्यथ नेरि शाद माने।। शोलि ड्यकुँ लोन अनुग्रे'हऽ चाने।।

''भगवान गूपीनाथुँ चे़'य डण्डुँवत प्रणाम''

-- टी० एन० गंजू ''विश्वास''

(श्री टी०एन०गन्जू साऽब आऽस्य पनुन कलमी नाव ''शांत'' लेखान - मगर साऽनिस मशवरस प्यठ थो'व व्वन्य यिमव '' विश्वास'' पनुन कलमी नाव। यि लीला परुँन्य गऽयि सख मुश्किल साफ आऽस नुँ लीखिथ)

--सम्पादक

नाथ छुख चुँ दीनन हुंद पनुँनि पानय, भगवान गूपीनाथुँ चे़'य डण्डुँवत प्रणाम।
छुख रछान बऽत्कयन यिवान ननिवानय।। भगवान गूपीनाथुँ चे़'य डण्डुँवत प्रणाम।।

बालुँ पान ओसुय छ़ालुँ मारनस क्युत, पो'ज रऽटिथ मनि मज़ं सपजुँय दारनाह।
शिवुँ सुँन्ज़ शत्की रूजुँय मे'हर बानय।। भगवान गूपीनाथुँ चे़'य डण्डुँवत प्रणाम।।

च़ाटुँ हाल परनि गोख च़ाटुँबाजन सूँत्य, सरस्वती जी रूजुँय से'द्धि दाता।
वानुँ प्यठुँ नो'न द्राख हा ज्ञानुँवानय।। भगवान गूपीनाथुँ चे़'य डण्डुँवत प्रणाम।।

शारिका आंगन ओसुख वातान, माजि तति ख्योव नख द्वद तुँ खिरुँ थाल।
पेश चे'य थो'वनय प्रे'यमुँ बतुँबानय। भगवान गूपी नाथुँ चे़'य डण्डुँवत प्रणाम।।

दून्याह ज़ाऽजिथ ज़ालान रूदुख, ख्यावान रूदुख ब्वछि हतिनुँय।
द्वख दाऽद्य रूदुख बऽत्क्यन हरानय।। भगवान गूपीनाथुँ चे़'य डण्डुँवत प्रणाम।।

गंगा माता पनुँने पानय, कायायि चानि रूज़ श्रान करान्।।
तस माजि ओसुख टोठ सन्तानय।। भगवान गूपीनाथुँ चे़'य डण्डुँवत प्रणाम।।

अष्टादश बो'ज़ा शारिक माता, सन्म्वख आऽसुँय चे़'य निश यिवान।
आऽशीर्वाद दिथ आऽस नेरानय।। भगवान गूपी नाथुँ चे़'य डण्डुँवत प्रणाम।।

त्रुवुँहन वऽर्ययन आसन दाऽरी, लूकुँ नज़रि रूदुख श्रान करुँनय।
पो'ज अऽतुँर ग्वलाब चानि तनि आऽस्य नेरानय, भगवान गूपीनाथुँ चे़'य डण्डुँवत प्रणाम।।

सेद्यन तुँ सादन वे'दी बाऽवुँथ, बऽक्तयन हाऽवुँथ ज्ञानुँच वथ।
शेर सोन कर्मु लोन दिसाऽ वरदानय।। भगवान गूपीनाथुँ करय डण्डुँवत प्रणाम।।

ग्वरुँ दीवुँ चुँय छुख ज़गतुक ग्वरुँय, सत् ग्वरुँ म्याने न्यथ चुँ पूज़ँहथ।
'विश्वास' त्रिलोकी मनुँ किन्य स्वरानय।। भगवान गूपीनाथुँ चे़'य डण्डुँवत प्रणाम।।

''बुँ क्याह वंदय चे़' छो़'रुय पान''

— बदरी नाथ''अभिलाश''

बऽक्तयव छि अऽन्यूमुँत्य बऽर्य बऽर्य चन्दय,
बुँ क्याह वंदय चे़' छो़'रुय पान।
मंज़ सभायि मा गछुँ बुँ गंदय ।।
बुँ क्याह वंदय चे़' छो़'रुय पान।।०।।

सत्ज़न ह्यथ आयि पोशि डालि जान जान,
बबस छिय च़रणन तुँ शेरि लागान।
छिय चे़' पूज़ान प्यठ अन्दुँवंदय।।
बुँ क्याह वंदय चे' छो़'रुय पान।।०।।

केंच़व ग्वलाब अऽन्य बे'यि ब्यल तुँ मादल
के'न्ह छि पनुन ड्यकुँ त्राऽविथ बबुँ च़रणनतल।
यिमनुँय सूँत्य छुय चे़' प्रोन संबधय।।
बुँ क्याह वंदय चे़' छो़'रुय पान।।०।।

बक्तिहीनस सीनस छम मे' दुबुँराय,
माय वुज़ि मूखुँ मनस त्युथ करतुँ के'न्ह पाय।
थ्यथ रटि च़्यथ म्योन प्रकाशि अंदय।।
बुँ क्याह वंदय चे़' छो़'रुय पान।।०।।

मनुँ मदहऽस्यतिस, श्रद्धायि रऽस्यतिस ज़ांहमा
वुज़्योम चोन अनुराग,
व्वंदस छु म्याऽनिस शिशुर लो'गमुत तुरुन तुँ
यखसख ज़न छुय माग।
कमि विधि वे'गल्यम तुँ कमि यूगुँ मंदय।।
बुँ क्याह वंदय चे़' छो़'रुय पान।।०।।

ड्यकुँसुँय यस आसिनुँ दयि लोलुक यूग,
गाटुँजार तस क्याह करि वुद्यूग।
कऽर्य कऽर्य ने'शफऽल्य गऽयि म्याऽन्य ग्रंदय।।
बुँ क्याह वंदय चे़' छो़'रुय पान।।०।।

भगवानुँ यिखना चुँ बे'यि अवतारस,
खरुँयार खबरे बटुँ परिवारस।।
वनुँवास छि बूगान चाऽन्य टाऽठ्य बंदय।।
बुँ क्याह वंदय चे़' छो'रुय पान।।०।।

बटस छि च़ाऽर्य च़ाऽर्य कठ ज़न कतुँरान,
रे'श वारि राक्षस छि रास खेलान।
व्वपुँद्रव छु वो'थमुत प्रथ कुनि अंदय।।
बुँ क्याह वंदय चे़' छो'रुय पान।।०।।

''अभिलाश'' छु आमुत आशायि चाने,
होंछ़ कासतम चुँय ग्वरुँ दीवुँ म्याने।
कथि चानि अथि यियि मे' परमानन्दय।।
बुँ क्याह वंदय चे़' छो़'रुय पान।।०।।

''वुछुम अज़ मे' खोबानुँ''

——बिमला रैणा

श्रीमती बिमला जी छे' स्व॰ माधव कौलुँन्य टाऽठ कोरिहन। स्व॰ श्री कौल छि अनन्त नाग खासुँक्य प्रसिद्ध तुँ पननि वक्तुँक्य नाऽमी ठेकुँदर आऽस्यमुँत्य। अऽहन्दिस ओसूदुँहाल गरस मंज़ छि हर हमेशि संथन तुँ सूफियन हुँन्द्य सत्संग लगान आऽस्यमुँत्य। स्वामी किशि काक छि अमी गरुँक्य आऽस्यमुँत्य यिमव वऽरी वादन ओ'गूर तपस्या कऽरमुँच़ छे'। बिमला जी छे' बडुँ मायि म्वहबतुँ रछनुँ आमुँच़। यिमन छि तिमुँय स्वामी किशि काकुँय ग्वर ति। बिमला जी सपुद श्रीनगरुँ किस रैणा खांदान किस अऽकिस साहिबज़ादस श्री के॰ के॰ रैणा साऽबस सूँत्य खांदर। अतिति आऽस्य स्व॰ श्री आर॰सी॰ रैणा, तुँ बे'यि यिहुन्द्य हे'हरुँबाबुँ श्री डी॰ एन॰ रैणा पानुँ जान लिखाऽर्य तुँ मशहूर व्वस्ताद। यिमन द्वशवुँन्य दर्यन हुँन्दिस ज्ञाऽनी वातावरनस मंज हे'च बिमला जियि ललदे'दि हुँन्ज़ वाखुँ परम्परा फाऽहुँलावुँन्य तुँ यिहुँन्द्य वाख ति छिनुँ आम वाख के'न्ह। यिमति छि पनुँनि खास रंगुँक्य वाख। बामाने, सऽन्य तुँ सबक आमोज़। फनकार कलचर्ल आर्गनाइज़ेशन छे' यिहुन्ज़ वाखुँ सो'म्बरन छापान। य्वसुँ जलदुँय सान्यन अथन मंज़ यियि। अथ किताबि छु ''नाव रे'श माल्युन म्योन'' दय थऽव्यनस यिहय प्रकृथ तुँ यिहय प्रवरत वो'फूर !

——सम्पादक

बुछुम अज़ मे' खोबानुँ, बब पानुँ वे'सिये।
बरान मस खास्यन नट्यव पानुँ वे'सिये

तहे नारुँ खऽच़ रव वुछिथ मे' कलेयि ज़्यव।
अथव पानुँ व्यसरयोम पनुन बानुँ वे'सिये।।

गहे म्वख मे' हावान, गहे चूरि थावान।
गहे मस मे' चावान, चवान पानुँ वे'सिये।।

वज़ान सन्तूरय, ग्रज़ान आगूरय।
वुज़ान अदुँ सरूरय, छु मस्तानुँ वे'सिये।।

वुछुम द्वन कुनुय गव, दुयुत यस पथर प्यव।
सु जुव जानुँ तस गव बऽरिथ पानुँ वे'सिये।।

छु लोलुक तऽमिस मस मंग्यस युस दिवान तस।
फिरान रसुँ रसय ह्यसुँ छु गाऽयबानुँ वे'सिये।।

करान तस छु याऽरी, युस करि जान निसाऽरी।
छु मुँच़रान ताऽरी तस पानुँ वे'सिये।।

छे' गफलथ ग्राकस छु मन च्यथ डऽलिथ तस।
नतय प्यालुँ बऽर्य बऽर्य छि दिथ ठानुँ वे'सिये।।

करान ज़ाऽरी ''बिमय'' जानानुँ यि साऽ बे'यि।
खऽटिथ क्याज़ि रोज़ान मे' दुरदानुँ वे'सिये।।

बबुँ भगवान

—— डा॰ रोशन लाल सराफ़ 'रोशन'

(डा॰ रोशन सराफ 'रोशन' छि व्वथुँवुँन्य जवानसाल शाऽयिर।
यिम छि जान गुलोकर तुँ पनुँनि नवि आयि छि शाऽयरी करान)
—सं॰

लाले बदखशाँ ज़ोतान प्रज़लान – छुस नूराह बे पनाह,
कमाले अफ़शाँ रोयस शूबान – छुस नूराह बे पनाह।

दरो – दीवार प्राऽटिथ – शोला अख दजुँवुन द्राव,
बुत्राऽच पाद त्राऽविथ – शोला अख दजुँवुन द्राव।
शोलुँवुन आफताब रोयस शोलान – छुस नूराह बे पनाह।।

प्यठ शेरस साफ़ सफेदा–ज़न कोहसारन शीन,
हरदुँ हारुँ लाऽगिथ मुनला – ज़न कोहसारन शीन।
नपुँवुन माहताब रोयस नाऽपान – छुस नूराह बे पनाह।।

फ़कीरे सादिक, पीरे पीराँ – चवान चिलमाह बे हिसाब,
अमीरे वाऽहिदस छे' लोलुँ ज़ीरा – चवान चिलमाह बेहिसाब।
व्वशलुँवुन गुलाब रोयस व्वशलान – छुस नूराह बे पनाह।।

हुमान द्वख दाऽद्य गालान अंधकार – सूऽहम् सू स्वरान,
ओं मनि मंज़ बे'हनाऽविथ फिकरि तारान सार – सूऽहमसू स्वरान।
गवहरे नायाब रोयस गाह त्रावान – छुस नूराह बे पनाह।।

कुम–कुम, से'न्दरा, चंदुनाह – तिलका लोगमुत ड्यकस,
फर्शि प्यठुँ अर्शस रंग बरंग दून्याह – तिलका लोगमुत ड्यकस।
पम्पोश लाजवाब रोयस डोलान – छुस नूराह बे पनाह।।

खाव चाऽन्य् नाव यथ सऽदरस – करुँ नावान बवुँसागरस तार,
अथुँरो'ट करुम मुर्खस अज्ञाऽनियस – करुँनावुम बवुँसागरस तार।
सो'बूर बेहिसाब रोयस पशपान – छुस नूराह बे पनाह।।

छुनय इन्सान ते'लि कुस यि भगवान – युस बाऽगरावान लोल,
ख्वनि ख्वने बब असि ललुँवान – रोशि रोशि बाऽगरान लोल।
लोलुक लुबि लुबाव बऽक्त्यन चावान – छुस नूराह बे पनाह।।

लाले बदखशाँ ज़ोतान प्रज़लान – छुस नूराह बे पनाह।
कमाले अफशाँ रोयस शूबान – छुस नूराह बे पनाह।।

''तार दियि भवुँसरुँ पानुँ भगवान''

--साथी पुष्करवली ''पोशिमो'त''

हा ज़ीवुँ कथ प्यठ छुख परेशान, तार दियि भवुँसरुँ पानुँ भगवान।
अथुँ रऽट्यथुँय हावी दयि थान।। तार दियि भवुँसरु पानुँ भगवान।। ०।।

अखं छुय गूपी बे'यि छुय नाथ बे'यि छुय पानुँ भगवान क्या बाथ।।
राथ द्वह कर यिहुन्द स्मरण तुँ द्यान।। तार दियि भसरुँ पानुँ भगवान।। ०।।

अकि लोलुँ नज़रे तारी अपोर, लो'च़रावी शानन पापुँ बोर।
थदि ख्वतुँ थो'द गव ग्वरुँ सुन्द ज्ञान।। तार दियि भवुँसरुँ पानुँ भगवान।। ०।।

ग्वरुँ शब्दुँक्य अछर मनुँ वाजि जर, ग्वरुँ ज्ञानुँ शब्दय गछ़ख मुनवर।
ग्वरुँ ज्ञानुँ यारुँबलुँ कऽर्यज़े श्रान।। तार दियि भवुँसरुँ पानुँ भगवान।। ०।।

ग्वरुँय ब्रह्मा ग्वर महीशर, ग्वरुँय विष्णो ग्वर ईशर।
ग्वरुँय बबतुँ माऽज सोर खांदान।। तार दियि भवुँसरुँ पानुँ भगवान।। ०।।

भगवान गूपीनाथ थावुन याद, मनुँ दोजि खन यिहुंद वाद समवाद्।
ग्वरुँ सुन्द बोल बोश दयि सुंद ज्ञान।। तार दियि भवुँसरुँ पानुँ भगवान।। ०।।

ज्ञाऽनियव वऽन्यमुँच़ छय रुँच़ कथ, ग्वरुँ ज्ञानुँ रो'स कऽम्य प्राऽव परमुँ गथ।
ग्वरुँ म्वखुँ रो'स क्याह लवि इन्सान।। तार दियि भवुँ सरुँ पानुँ भगवान।। ०।।

यि हा छुय संसार सो'पनुँ माया, अऽथ्य अंदर छुख करान आयि ग्राया।
अति म्वकुँलावी ग्वर भगवान।। तार दियि भवुँसरुँ पानुँ भगवान।। ०।।

क्याह करि माल, ज़र, दनुँ तय द्यार, दयि दनुँ सो'म्बराव तति यियी बकार।
असलुक बोर ह्यथ नेर बाशान।। तार दियि भवुँसरुँ पानुँ भगवान।। ०।।

काऽत्याह करतुँ यज्ञ होम साकार, ग्वरुँ शब्दुँ रो'स्तुय लवखनुँ खऽन्ड़ हार।
गरुँ गछनुँ ब्रो'न्ह रठ ग्वरुँ सुंद ज्ञान।। तार दियि भवुँसरुँ पानुँ भगवान।। ०।।

''पोशिमऽत्य'' वऽन्यनय अज़ नऽन्य कथ, साऽथियो कन थव प्रावख गथ।
लछि कथि कुन्य कथ शायानि शान।। तार दियि भवुँसरुँ पानुँ भगवान।। ०।।

ग्वरुँ आराधना

-- ओंकार च़ंगू

ग्वरुँ दीवुँ रोजुम सहायतस,
मन म्योन अनतन कोबुँहस।
रज़ कर अऽमिस व्वटुँ वांदुँरस।।
मन म्योन अनतन कोबुँहस।।

यिनुँ गर्जु अनिरुँच लाग लग्यम,
यिनुँ मोहुँ, स्यो'म्ब च़्यथ आवुँर्यम।
थवतम में ख्यल ज़न मंज़ ड़लस।।
मन म्योन अनतन कोबुँहस।

कालन गरयोनस रुँचि़ मे'चे़,
ग्रटुँ कर्म ॅने रो'टनस कचे़।
श्वंगरफ में रंग खार मंज़ मनस।।
मन म्योन अनतन कोबुँहस।

आसान छु कीमियागर ग्वरुँय,
पात्र ति गछि नेरुन शशिय।
युथ वरि सु पानय पान तस।।
मन म्योन अनतन कोबुँहस।

ग्वरुँ सुँन्ज़ कृपा यस रछ़ बने,
आऽड़्युक नुँ नेरि मंज़ मनकले।
रंगुँ रंगुँ में करतम रंगुँ रो'स।।
मन म्योन अनतन कोबुँहस।

मतुँ त्रावतम व्वन्य अडुँवते,
युथनुँ फेरुँ ये'ति बे'यि वति वते।
टिकिलिस गंडुम पनुँनिस बरस।।
मन म्योन अनतन कोबुँहस।

लीला कवि सम्मेलनुँ खाऽतरुँ
वाचुँमचुँ ग्वरुँ वंदनायि।

"ऊँ नमो भगवते गूपीनाथाय"

-- ब्रज नाथ 'बेताब'

ॐ नमो भगवते गूपीनाथाय।
तुहन्दिस दर्शनस साऽरी आय।।

पूज़ा समय वोत सपद्योव शाम।
ग्वरुँ सुँन्द्यन पादन म्योनुय प्रणाम।।

ग्वर गूपीनाथ छुम पानुँ भगवान।
तनुँ मनुँ छुस करान तुहुन्दुय द्यान।।

मोल माऽज बे'यि छुम सुय शुर्य बाऽच़।
संसारस मंज़ आश तुहन्जुँय याऽच़।।

तुहन्दुय नाव छुम दीन दुनियाह।
लबुँहन सुय छुम अँख तमनाह।।

तऽहन्द्यन पादन तल छु एकांत।
पूज़ायि तुहन्ज़ि सुँत्य मन रोज़ि शांत।।

तऽहन्दि रो'स "बेताब" वनुँकस ज़ार।
नाव तुहुन्द ह्यनुँ सूँत्य लबि म्वकुँजार।।

दर्शनुँ तऽहन्दि च़लि प्रथ अंधकार।
भगान गूपी नाथस जय जयकार।।

जय ग्वरुँ दीवुँ !

—— पुष्कर नाथ कौल ''पोशिमो'त''

व्वथु पानो अचु ग्वरुँद्वारस, तति नारस शे'हजार बनियो।
बवुँ सागरस मो'हऽ सेन्दि तारस।। तति नारस शे'हजार बनियो।। ०।।

आख कति व्वन्यू छु गछुन को'त, मंज़ खाबस हफ़ ज़न प्योखो।
गछ़ शरण व्वन्य आदुँनुँकिस यारस, गोख बदमस पो'श ज़न बेकुँल।। ०।।

क्याज़ि लोगुथ यूताह गाऽफिल, गोख बद मस पो'श ज़नबेकुँम।
छ़रि चन्दुँ तति दिख क्याह तारस।। तति नारस शे'हजार बनियो।। ०।।

कुस बाऽसिथ छु मंज़ वर्जुँ वावस, गतुँ गीरिस अथ तो'न्दरुँ तावस।
मटि खार छय अटि बदकारस।। तति नारस शे'हजार बनियो।। ०।।

अज़ ताम यिम आऽस्यू चे'य दर्दिल, गऽयि को'त तिम तुँ सरि राह प्योख।
छ़लुँ गो'र ज़न सूँत्य बाऽज़्य गारस।। तति नारस शे'हजार बनियो।। ०।।

त्राव वसवास बे'यि माया ज़ाल, करु ऊपरम नवि नो'व पाऽराव।
सत्संगुँ सूँत्य प्रथ व्यवुँहारस।। तति नारस शे'हजार बनियो।। ०।।

ग्वरुँ दीव छुय साक्षात ईश्वर, यूगीश्वर तुँ पूर्ण तपीश्वर।
करी शे'शतुँरस सुय संगि पारस।। तति नारस शे'हजार बनिया।। ०।।

तनुँ मनुँ गछ़ अर्पण ग्वरुँसुँय, करु पूज़ा यूगीश्वरुँसुँय।
चारुँ सपदी नो'न बेचारस।। तति नारस शे'हजार बनियो।। ०।।

पोश फव्लुँनय मनुँचे वारे, ''पोशिमति'' अज़ सूहम वारे।
दिल फुटिथुँय छु म्वल नाबुँकारस।।
तति नारस शे'हजार बनियो।। ०।।

बबुँ सानि कर कांह पाय !

—— प्यारे हताश

अऽस्य् चानि डेडि तल आय, बबुँ सानि कर कांह व्वपाय।
गरुँ बार त्राऽविथ द्राय।। बबुँ सानि कर कांह व्वपाय।।

नागुँबल तुँ दीवीबल रोव, बस मनस नाव चोन थोव।
राक्षिसव ये'लि अऽस्य कजाय।। बबुँ सानि कर कांह व्वपाय।।

छे'न्य तुँ नऽन्य् चऽल्य चऽल्य आय, पे'न्ड़ पुरन राऽव बे'हन जाय।
अऽशसुँय लऽज ददुँराय।। बबुँ सानि कर कांह व्वपाय।।

बटुँ बाऽय सख परेशान, मुश्किलन करुख आसान।
रोज़गार दिख जुवन पाय।। बबुँ सानि कर कांह व्वपाय।।

तिमुँवुँय अऽस्य चलुँनाऽव्य्, यिम वनान आऽस्य असि बाऽय।
नियचन तिमन चूर चाय।। बबुँ सानि कर कांह व्वपाय।।

ट्यन्टन मंज द्वह गुजाऽर्य, बिचव सरफव कूँत्य माऽर्य।
तलुँ स्यख तुँ प्यठुँ ग्रुँशमुँक्राय।। बबुँ सानि कर कांह व्वपाय।।

खरुँयारुँ अस्थान छु चोन, तथ वंदय दिलिजिगर तुँ क्रोन।
छम गनेमुँच तमिच माय।। बबुँ सानि कर कांह व्वपाय।।

गटन मंज छि ह्यनुँ आमुँत्य, यनुँ प्यठुँ गरि द्रामुँत्य।
कर प्रकाश कास व्वन्य् छाय।। बबुँ सानि कर कांह व्वपाय।।

न छु बुथि बोज़न वोल, न छु पतुँ युस बरि लोल।।
मंज आवुँलुँनि ह्यनुँ आय।। बबुँ सानि कर कांह व्वपाय।।

लारुँक्य् लऽग्य्मुँत्य् दार, बदल्योव सोरुय व्यवहार।
यनुँ गरि निशि दूर्याय।। बबुँ सानि कर कांह व्वपाय।।

कथ कऽशीरि क्याह गुदर्योव।। शऽथरव क्याह यि बऽनिरोव।
तारका स्वर तति मत्याय ।। बबुँ सानि कर काँह व्वपाय।।
छुय "हताश" वनान द्वह राथ, बोज़ भगवान गोपी नाथ।

चे' वराऽय वनि कुस दाय।।
बबुँ सानि कर कांह व्वपाय।।

''ज़गत़ग्वरुँ गुपुँ बबुँ करतम कल्याण''

—— रविन्द्र कौल ''रवीन्द्र''

ज़गत़ग्वरुँ बबुँ म्यानि बोज़ आऽर्च़रय,
कास अरुँसरय सपन्यम कल्याण।
शापव तुँ पापव ओ'नहस अरय।।
कास अरुँसरय सपन्यम कल्याण।।

शुरिस बोज़तम व्यन्ती बुँ करय,
थवतम अंख रछ़ ज़ाऽरी गोश।
ग्वरुँ गीतायि हुँन्ज़ स्मरण बुँकरय।।
कास अरुँसरय सपन्यम कल्याण।।

चे़ वराऽय कऽम्य् सुँन्ज़ त्वता बुँ करय,
चुँय म्योन बब तय चुँय रछतम।
दर्शनुँ चानि किन्य अऽछ लजि मे' दरय।।
कास अरुँसरय सपन्यम कल्याण।।

तनुँ मनुँ चाऽनी आरती बुँ करय।।
अथ वथ तुँ अठकल मे' दितम चुँय।
हदुँ रो'स छ़्यो'नुस तुँ गोस व्यसमरय।।
कास अरुँसरय सपन्यम कल्याण।।

बऽखत्यन हुन्द छुख ज़गत् ईशरय,
यछ़ छुख तिमुँनुँय रछान चुँय।
दावस बुँ लो'गमुत करतम खरय।।
कास अरुँसरय सपन्यम कल्याण।।

प्रारान प्रारान आशायि करय,
व्वन्य् चे़'य यनय म्योनुय आर।
त्वछ़ मे'य गऽजिम व्वन्य् कूत ज़रय।।
कास अरुँसरय सपन्यम कल्याण।।

व्यतुँरान तुँ प्यतुँरान संकटुँनि थरय,
कष्टँनि सन्तापुँ क्रे'न्जुल गोम।
फवलुँवुन तुँ मुशकुँवुन गुल गोस बरय।।
कास अरुँसरय सपन्यम कल्याण।।

ज़ानि कुस तुँ मानि कुस गऽयि बे गरय,
छुम पिता पृथ्वी नाथ "साऽयिल" शष चोन
श्वबुँ अथुँ कासतम लान्युन वरय।।
कास अरुँसरय सपन्यम कल्याण।।

ख्वखुर मे' गोमुत अऽन्दरुँ न्यबरय,
नाव छुम "रवीन्द्र" बऽखुत्य छुस चोन।
द्वखव मे' थो'व हमनुँ किंही ति परय।।
कास अरुँसरय सपन्यम कल्याण।।

108-WZ- चुटियाला मुहल्ला, पालम गावं, नईदिल्ली।

ग्यान दिनि आव भगवान

—— जया सिबु रैना

हथ वऽरियुँ ब्रोण्ह ज़ाव सु पानुँ ग्यानुँवानुँय।
नाव प्योस श्रीमन् गोपीनाथ, बबुँ–भगवानुँय।।

बबुँ भगवानस श्रीमन् गोपीनाथस यूगुँ अवतारस म्योन प्रणाम।
तसुँन्दिस ब्रह्मतीज़स ब्यो'यि सत्यनावस, छु युस पानुँ निष्काम।।
शूभवुँनिस दस्तारस लूबुँवुँनिस फ्यरनस पूज़ करयोह सुबुँ शाम।
शाऽरिदुँ ऊँकार लेखनस सूत्य व्यछ़नावनस शारिकायिहुन्द फ्राम्।।
हथ वऽरियुँ .....(१)

साकार रुपी आदार ज़गतुक, आत्मदीव छुख पानय निराकार।
सतव सेंदर्यव मंज छुख खऽटिथुँय, ज़ोतनोवुथ पानय समसार।।
तुर्यातीतो! छुख बबा पानय, बोवुथ समसार छु असार।
'शब्द' प्रणविथ ध्यान दारुन–शो'द थऽवुन आचार – व्यचार।।
हथ वऽरियुँ .....(२)

चाऽनिस श्वज़रस सूँत्य पज़रस थो'वुम पानय च़्यथ तय होश।
च़्यथ म्योन बोज़ान 'शिवोऽहम्' छुख बबा पानय चुँ आशुँतोश।।
ग्यानुँ गंगायि मंज़ च़न्द्रकलायि सूँत्य लागय बुँ भावुँ पम्पोश।
हा म्यानि भगवान! टाठि गूपीनाथ ! थाव असि कुन गोश।।
हथ वऽरियुँ .....(३)

चानि यूग बलय मंज़ पो'खरिबलस ग्रजेयि शारिकायि हुँन्द्य अछर।
त्रिवलय ज़गतस मंज ओ३म शब्द बन्यव अज़र तुँ अमर।।
च़ऽन्द्रनाऽडी सूर्यानाऽड़ी ग्रख लऽज्य बऽनिथ गव सतीसर।
कुण्डलिनी ज़ाग्रथ कऽरुँथ, प्रखट्यव पानुँ तऽति च़ऽक्रीश्वर।।
हथ वऽरियुँ .....(४)

ऊँकार रूँपो शिवाकार रूँपो ब्रह्ममाण्ड रूपो बऽविनय जय।
सहस्रनाम स्वरूँपो रुद्रारूँपो छुख करान कालस ति ख्यय।।
ताण्डव नृत्यस मंज, डाबुँरुँ चुँ वायान पराशक्ती छि गछ़ान लय।
ग्यवुहाऽय रागा, दरुँहाऽय मागा, बबा बोजनावुँतम पानुँ स्वरनय।।
हथ वऽरियुँ .....(५)

थनुँ प्योख हारुँमाले, हारुँजून पछ बाह आऽस त्यथ।
शो'भ सम्वत् सप्तर्षि ओस चोर सास नव शथ चुसतथ।।
परिवार चोन छु वसुधा साऽरुँय, करान छिय हमसुँ गथ।
'जया' लोलुँ शब्दव कीरतन करान, पानुँ अल्पना ह्यथ।।
हथ वऽरियुँ .....(६)

सतलऽरिस ब्रहमाण्डस ब्रहमुँगण्ड चे़' छुनुथ पानुँ भगवाना।
ईकनोऽवथन पानुँ प्रकरती, पनुँनि शक्ती हुन्द करनावतम ध्याना।।
चाऽन्य क्रिया छा आहुति, दिनस मंज़ बोजनावतम पानुँ ग्याना।
स्वमनुँ सेतारुँ साज़ वुँ साऽजिथ बनुँहाऽ नावुँ चानिच फरजाना।।
हथ वऽरियुँ .....(७)

सथ ग्वर

— बिमला रैणा

म्यानि सत्वरुँ ह्यसुँ मे' पावुम, रस मे' चावुम आगरय।
दृख मे' चलि अदुँ म्वख मे' हावुम, अऽछ मे' लजिमचुँ छम दरय।।

दामुँ चावुम ज़ाऽन्य हुदं मस, जय गछ़य चे़'य अंदरय।
आगुँरय मे'ति तिछ़ दि तो ग्रख, ज्वयि बन्यम अदुँ सागरय।।

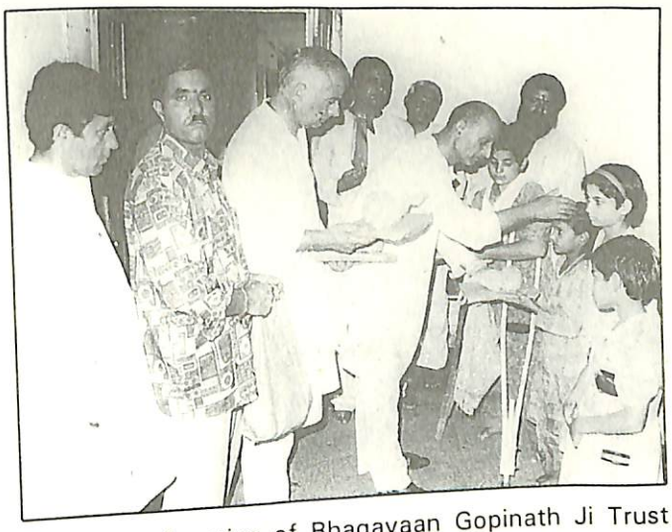
मलयि गाऽलिथ म्वल मे' खारुम, चुँय बनुम सोदागरय।
स्वन बनावुम त्युम मे' पासय, कऽहवचे प्यठ युथ दरय।।

फाटुँनुँ युथ तिछ छांठ हावुम, नावि रो'स्तुय युथ तरय।
रंगुँ पनुँने रंगुँनावुम, छो'त मुँ थावुम अख ज़रय।।

तिछ़ चुँ बऽखती करुँनावुम, परम्हंसव यिछ कऽ रुँय।
बाव तिथ्य् चुँय व्वपदावुम, मूलुँ मन्त्र गछि सरय।।

सहस्त्रुँ कोसम फवलुँनावुम, युस नुँ गछि़ अदुँ ज़ाह बरय।
बीमुँ पनुँने जोशि तावुम, पयनुँ यिथ प्वखतय दरय।।

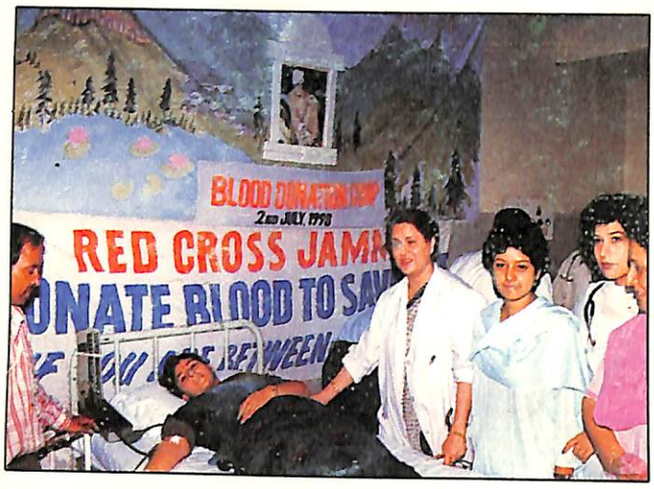
Most members of the Bhagavaan Ji Pariwar—photographed on 5.12.1977 at the Kharyar Ashram, Srinagar (Kashmir)



Some functionaries of Bhagavaan Gopinath Ji Trust distributing some gifts to the inmates of the VIKLANG Ashram, Udaiwala Road, Jammu on 20.7.1997

A seminar on our spiritual Heritage, the contribution of saints and Mystic poets, on 29.3.1998 at Abhinav Theatre, Jammu.

Rupees one hundred as advance subscription towards "Patrika" (1999-2000) will be gratefully acknowledged by the Trust.



The Blood Donation Camp Organised by Bhagavaan Gopinathji Trust at the Govt. Medical College, Jammu (Tawi) on 2.7.1998.

DEPARTMENT OF BLOOD TRANSFUSION,
GOVT. MEDICAL COLLEGE HOSPITAL,
JAMMU.

CERTIFICATE

The Department of Blood Transfusion, S. M. G. S. Hospital and Medical College, Jammu, places on record their appreciation of the valuable contribution made by in organising the voluntary the Blood Donation Camp on 2.7.1998 ORGANISED BY BHAGWAN GOPI NATH JI TRUST. BRANCH BOHRI JAMMU.

Both the Blood Transfusion Department and the administration of the Hospital are very grateful to the organisation for their commendable efforts towards this noble cause for the good of humanity

Principal GOVT. MEDICAL COLLEGE. JAMMU.	Medical Superintendent GOVT. MEDICAL COLLEGE HOSPITAL. JAMMU.	Incharge BLOOD TRANSFUSION DEPTT.

Certificate issued by the Dept. of Blood Transfusion Govt, Medical College Hospital Jammu (Tawi)

At FICCI Auditorium on 3.7.1998